MICHIGAN STATE NORMAL
COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Missions Has a Nervous Breakdown
By Charles T. Holman

California's Reign of Terror
By George H. Shoaf

Who Understands Barth?
A Discussion by Wilhelm Pauck, E. G. Homrighausen and Henry Nelson Wieman

The Jewish Problem
By Abba Hillel Silver
with an Editorial

15 Cents a Copy • February 28, 1934 • Four Dollars a Year

In This Issue

GEORGE H. SHOAF

is a Los Angeles journalist, frequent contributor to liberal journals, and a representative of the American Civil Liberties union in southern California. Readers of Mr. Shoaf's graphic description of the methods which have been used to terrorize and repress workers in the Imperial valley will recall his equally vivid discussion of the Mooney case, which appeared in The Christian Century in 1931.

CHARLES T. HOLMAN

is professor of practical theology in the divinity school of the University of Chicago, as well as staff correspondent for The Christian Century. In this article Dr. Holman continues the series dealing with a program of church action for 1935-1938, resuming the discussion of the needs for changes in foreign missions, which was introduced two weeks ago by Dr. Hugh Vernon White.

KENNETH I. BROWN

appeared in The Christian Century two weeks ago as editor of the war-time letters of Harold S. Gray, now published in book form by Harper & Brothers under the title, "Character: Bad." In this article Dr. Brown, who is president of Hiram college, Hiram, Ohio, discusses one phase of the problem of the church college in a manner that will make plain why his administration of this college, of which James A. Garfield was once president, has been attracting the attention of progressive educators in all parts of the country.

CARL SUMNER KNOPF

is professor of semitic archeology and history, University of Southern California, Los Angeles.

EDWIN A. BROWN

is minister of the Broadway Methodist church, Cleveland, Ohio.

The CHRISTIAN CENTURY

February 28, 1934

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
DONALD GRANT (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — WILBOUR E. SAUNDERS (Rochester)
DON D. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
IVAN G. GRIMSHAW (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
EWART EDMUND TURNER (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 275
- What Has Dollfuss Done? 278
- The Jewish Problem 279

Verse 281

Contributed Articles
- California's Reign of Terror, by George H. Shoaf 282
- Missions Has a Nervous Breakdown, by Charles T. Holman 285
- Church and College—Partner, by Kenneth Irving Brown 287

Books
- Christianity and Industry in America, by Alva W. Taylor 289
- The Gospel of the Hellenists, by Benjamin W. Bacon 290
- Character Education in Soviet Russia, by William C. Trow 290
- Books in Brief 290

Correspondence 291

The Question Box 295

News of the Christian World
- Correspondence from India 296
- Correspondence from Iowa 296
- Correspondence from St. Louis 297
- International Council of Religious Education 298
- Correspondence from Minnesota 299
- Correspondence from Scotland 300
- Correspondence from New England 301

The New Films 303

Books Received 303

Calendar of Coming Events

Mar. 6. Conference on Protestant social work, New York city.

Mar. 7. Philadelphia Methodist annual conference, 147th session, Arch street church, Phila.

Mar. 9, 10. Philadelphia Methodist youth conference, 13th annual session, First Baptist church, Phila.

Mar. 18. National association for advancement of colored people, 25th anniversary celebration dinner, International house, New York city.

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.

Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.

Apr. 26. General conference opens, Methodist Episcopal church, south, Jackson, Miss.

April 29-May 2. Philadelphia area, Jason Lee centennial celebration, Methodist.

Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.

May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.

May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.

May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.

May 19-24. Convention of International union of brotherhood of rescue mission, Euclid avenue Baptist church, Cleveland.

May 20-26. Conference of associate church group, National social workers. Kansas City, Mo.

May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.

May 21-24, Mid-west synod, Reformed church in U. S., Carrollton avenue Reformed church, Indianapolis.

June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.

July 16-20. Summer institute of church music, Northwestern university, Evanston, Ill.

July 20-25. Triennial convention of the world's W.C.T.U., Stockholm, Sweden.

Next Week

What should be the next step in dealing with the movies? Now that the NRA code has been approved, is there any practical move which a local community can make to improve the quality of pictures shown in the local picture house? This question, now being asked by large numbers of socially aroused readers, will be answered editorially next week.

Two more major church interests are about to be treated in the discussion preparatory to a program of church action in 1935-1938. These are home missions and the denominational college—and the opening articles on each will stir a storm.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, FEBRUARY 28, 1934 NUMBER 9

EDITORIAL

Mobilizing to Protect Peace

OFFICERS of one of the largest denominations have been first to recognize the reality of the present danger to world peace and to join in the suggestion, made last week in these pages, that the Federal council of churches take the lead in mobilizing sentiment to guard against American involvement. On February 21 Dr. F. C. Eiselen, secretary of the board of education of the Methodist Episcopal church, and Dr. Merle N. English, associate secretary, united in this telegram to the Federal council: "We, representing the committee on peace education of the board of education of the Methodist Episcopal church, urge the Federal council to take the lead in concerted action along the lines indicated in the editorial in The Christian Century for February 21 in enlisting the cooperation of labor groups, peace and welfare organizations, churches and other groups in an appeal to the government to refuse credit to nations involved in threatening war, to refuse shipment of arms and other goods necessary for war, and to enlist public resistance against war and support in carrying out the above specified measures." It is confidently expected that this action will be duplicated in other Methodist quarters, and that it will quickly be matched by appeals to the council from other communions.

Promoting War For Profit

ISN'T it about time that the responsible statesmen of Europe and America put a curb upon the activities of the international armament manufacturers who foment wars to increase their business and sell munitions to all countries for their own profit? Or if that is too much to ask, since some of the responsible statesmen are themselves important figures in the private armament concerns, is it not at least reasonable to expect the people who will have to pay for the "next war" with their own flesh and blood to take some interest in knowing who the men are to whom that war will be not a world calamity but a private bonanza? The facts are neither secret nor doubtful. True, there is no single international "armament trust," but the system in actual operation amounts to much the same thing. There are half a dozen great concerns with ramifying international connections, like the British Vickers-Armstrong with factories or subsidiaries in Rumania, Italy, Japan, Spain, Holland and elsewhere, and the French Schneider-Creusot whose president is also the head of scores of armament firms throughout Europe, and the Czechoslovakian Skoda with Frenchmen, Germans, Czechs and Poles on its board of directors and with 56 per cent of its stock owned by the Union Européenne. Exports of munitions of war are an important item in international trade. A firm that can sell new and more deadly equipment to a potential enemy country thereby diminishes the sales resistance of its own country. The doctrine of "preparedness" requires that a nation shall increase its armament in proportion as its potential enemies increase theirs. A sale to one therefore clears the way for a sale to all. An article in the magazine Fortune, for March, describes dispassionately and in detail the organization and operation of this closely knit circle of financial interests that are driving the world toward war. Not only are the facts freighted with meaning, but it is significant that they are set forth with such perfect freedom from reserve in this de luxe magazine of the "big executives."

Senate May Investigate Armament Makers

WE OUGHT to know, in particular, just where and how we come into this picture of a conspiracy of armament makers to arm America and her neighbors against each other, professedly in the interest of security but actually in the interest of profits. A magazine article, no matter how good, is not a sufficient basis of information. Besides, it does not appear that the American makers of munitions have such a close relation with the European firms as those have with each other. Two things, however, need specific and official investigation: the methods used in promoting the sale of arms by American firms both at home and abroad, and the quantities exported and imported. A resolution introduced by Senator Nye on February 8, S.Res.

179, has for its object to direct the foreign relations committee of the senate to investigate both of these matters and also to secure data regarding the nature of the industrial and commercial organizations engaged in this business and to consider the adequacy or inadequacy of the existing laws and treaties for the regulation of the manufacture of munitions of war and the domestic and foreign traffic in the same. There is no legitimate reason why this resolution should not be favorably reported at once and promptly passed. It calls for information that the country needs. Sincere and honest advocates of military preparedness ought to be as eager to get the facts into the record and before the public as pacifists can be. Their cause suffers immeasurably from the suspicion—if it is no more than a suspicion—that their patriotism is being exploited by a commercial interest that has neither patriotism nor humanity. We are all, both militarists and pacifists, entitled to know the extent to which the heavily armed nations around us, against which we also must arm, have been armed by American firms that also want to arm us in order to make a profit on both sides of the transaction. Senator Key Pittman is chairman of the committee to which Senator Nye's resolution was referred.

Newspapers and the Public Welfare

WELL, the newspapers finally have their code, but thoughtful journalists will hardly be proud of the manner in which they got it or of the comments which the President attached to his reluctant signature. From an initial claim that they should be exempt from all code control, the publishers were pushed along with unconcealed opposition to this point where they have finally been brought under a code which Mr. Roosevelt concedes may still leave them free to exploit their editorial workers and to continue to wring profits out of child labor. The President is willing to try this code for sixty days, in order to bring the publishers under any code at all, but he can hardly believe that it shows any fondness on the part of the metropolitan press for the ideals of the new deal. The public at large believes that it has revealed the press as the last ditch defender of laissez faire. As the press goes under this tentative code its attack on the pending pure food and drug law increases. The likelihood grows that it will either defeat this law entirely or so emasculate it as to make it meaningless as a protection for the consumer. An editorial in Editor & Publisher reveals one way in which this attack on the new law is being pressed. A "Joint Committee for Sound Democratic Legislation" has been formed by the advertising and manufacturing interests that fear the effect of the proposed law. "On stationery bearing the names of seven of the largest advertisers in America" a representative of this high-sounding committee has written to newspaper and syndicate cartoonists suggesting that cartoons attacking the so-called Tugwell bill would be in order. The implied threat is so plain that even this trade journal, with its natural interest in the prosperity of the advertising business, is moved to expostulate—at least, to the point of calling this "a little injudicious." Meanwhile, Senator Copeland promises a new hearing on S. 2000 on February 27, and Editor & Publisher reports that he will substitute a new bill "discarding the drastic advertising features found in the Tugwell bill." Apparently, the press, alarmed over what would happen to its advertising columns if the public should be told frankly what they were being asked to buy, has the situation well in hand.

Who Supports the National Board of Review?

ACCORDING to newspaper reports the chief speeches and resolutions at the twenty-fifth anniversary of the National board of review of motion pictures were devoted to attacking the Payne fund studies concerning the effects of movies on children. Also to denouncing all forms of film censorship. What is this national board, anyway? What does the legend mean that we see on practically every motion picture—"Passed by the National Board of Review"? Who pays the bills of this organization? Answers to these questions may be illuminating. The board is a voluntary organization which previews pictures before they are presented to the public and classifies them as to their suitability for various audiences. Since the first six years of its existence it has made no pretense either of censoring films or expressing judgment on their moral quality. It simply classifies. And when it has classified a picture it marks it "Passed by the National Board of Review." The public has the impression that the word "passed" means approved as to content or quality. In reality it means only "classified." About 97 per cent of all movies are so "passed." The board maintains a paid secretarial staff. *More than 90 per cent of the income of the board comes from the producers who pay for the board's services in thus "passing" their films.* The Christian Century does not imply that there is any turpitude on the part of the officers who obtain the funds for their organization in this way. But it does hold emphatically that they are exceedingly naive if they do not realize that the producers are using them deceitfully. It challenges the board to raise this question with the producers: "Will you continue to support us if we discontinue the word 'passed' and use instead the more honest word, 'classified'?"

A Friendly Warning to the Federal Council

SIMULTANEOUSLY with the reports of the meeting of the National board of review comes the disquieting news that the Federal council of churches contemplates some sort of tie-up with this organization. Bishop McConnell has already accepted membership on its executive committee. Dr. Worth M. Tippy has joined another of its committees. One would think that the Federal council had burned its fingers badly enough when two of its former secretaries "cooperated" with the producers through the Hays office. In

the present instance it can be safely assumed that no salaries or honoraria are involved, but why should these brethren think that any good can come out of an alliance with a board supported by the producers and used so disingenuously by them? The national board seeks to discredit the findings of the Payne fund studies; does the Federal council join in that effort? The national board disavows any attempt to appraise pictures on the basis of vulgarity, inanity, or general ethical value; does the Federal council wish to confine its judgments to the artistic quality of productions? Someone should ring an alarm in the Federal council's office and cry aloud to the secretaries two simple facts: (1) their usefulness in motion picture reform will be destroyed if they enter this liaison with the motion picture barons; (2) public confidence in their intelligence can hardly stand the strain of further bungling in their motion picture efforts. If they do not feel strong enough to stand on their own feet they would do well to join the forces of the Motion Picture Research council under the leadership of Dr. A. Lawrence Lowell. That organization has managed to survive five years of depression and the attacks of the industry and still come through with dignity and independence and a record of increasing accomplishment. The first plank in the Federal council platform for better movies ought to be: Absolute independence of the present producers. It cannot claim independence if it ties itself to a board supported by those producers.

The "United Front" Splits Wide Open

ATTEMPTING to demonstrate a "united front" against the tyrannies of fascism, especially as exhibited in the Dollfuss policy, New York socialists and communists staged the wildest exhibition of irreconcilability that could well be imagined. The socialists had called the meeting in Madison Square garden and had invited the communists to attend as individuals. They came in crowds. The meeting broke up in violence before it had fairly started. It was little short of a riot. It is reported that something like one hundred persons received injuries, and no very effective protest was registered against the attack on the socialists in Vienna. The incident was further evidence that between the socialists and the communists there is a great gulf fixed. There are certain similarities of objective and vocabulary, but there is a complete contrast in method. The sympathies of both are with the "workers." "Down with capitalism" might be taken as the slogan of both. An organization of society in the interest of the people whose labor makes society possible is what they both want. But socialists want to achieve that end by peaceful means, by processes of gradual amelioration, by methods within the law, while the communists are for immediate social revolution at whatever cost of violence and without regard to law. There is no possibility of a "united front" which shall include the two. The socialists who called the Madison Square garden meeting should have known it; and now they do. Yet the mistake which they made was a natural one. It might have been supposed that in a matter of pure protest about something that was happening six thousand miles away, they could at least join their voices. The trouble was that the communists on that occasion, as ever, were more interested in protesting against mild methods of reform than in protesting against violent methods of repressing the workers.

The Sure Path to Success

IS THIS funny, or isn't it? The editor has just been reading parts of a speech delivered before the students of the Harvard law school by the president of the American Bar association, and as he finishes he can't make up his mind whether to get mad or to laugh. The American Bar association has been greatly concerned of late over the low estate into which the legal profession has fallen. And with reason. But at this juncture, when thoughtful citizens are honestly wondering whether, short of shooting all the lawyers, we can control crime and rid the nation of the exploitation which goes on under legal advice, along comes the bar association's head to the school of Holmes and Brandeis and Pound and Frankfurter to tell the students what they won't get from their professors. What does he say? According to the New York Times:

> The most important thing about law is getting business. . . . Go to church, even if it is hard to take. You'll meet a lot of nice people there. It isn't so important for you to see them as for them to see you. Now that's called the church racket, but what of it, as long as you're getting business in a quiet, genteel way?

"The church racket!" Yes, that's it. And when Mr. Earl Wood Evans tells the law students at Harvard that they need to know how to work the church racket he is not disclosing something that has been confined to his own home town of Wichita, Kansas. The church racket is a national institution. It is precisely the thing upon which many churches—together with their pastors—build the illusion of their influence. Whether Mr. Evans' advice revealed more about lawyers or about churches it would be hard to say. But, somehow, the longer we think about it, the less we see to laugh at.

Christian Broadcasting In Shanghai

THE latest issue of the Chinese Recorder, interdenominational missionary monthly, to reach this country contains an account of the opening of a Christian radio station in Shanghai. The station is an outgrowth of discussions among a group of business men (both Chinese and foreigners) and missionaries. It is located in the heart of the city, its studio being a part of the Christian Literature society building, and the costs of installation and operation have been entirely provided locally. At the present time the station's programs can be heard in Shanghai—where there are reported to be 200,000 receiving sets in daily use—in Hangchow, Ningpo and Soochow. An increase in power to make these broadcasts available throughout

eastern China is expected, and an American radio expert has undertaken the task of providing efficient receiving sets at cost for such Chinese as desire them. "Think of manufacturing radios," this expert exclaims, "for the glory of God!" The programs from this station are being carefully prepared, with a view to making them more attractive than those offered by Shanghai's commercial broadcasters. There are discussions of social problems, character building talks for children, health talks given by mission doctors, short talks on "World Trends," home betterment talks, sermons, personal testimonies, and much music. Family prayers are broadcast every morning. Altogether, this enterprise seems a fine example of modern missionary methods. A single sentence in the report is slightly disquieting. In this sentence it is said that Chinese permission to operate the station was obtained because the government "was obligated to the radio expert." The facts may belie the suggestion of illegitimate pressure; we hope they do. It would be too bad if such an intelligent venture rested on any grounds other than the most understanding and ungrudging good will on the part of the Chinese officials.

What Has Dollfuss Done?

THE MIND recoils from the bloody savagery in Austria. Civilization's veneer has worn very thin when a state's troops pour artillery and machine gun fire into the homes of citizens, for no other reason than to suppress a political party. European streets have been swept with cannon-fire before this; Napoleon mastered Paris with "a whiff of grapeshot." But such historic precedents occurred after widespread rioting, when dictators turned to the artillery to restore order. Dollfuss, Fey and Prince von Starhemberg loosed the cannon to pulverize order. What will be the final outcome of their folly? Can European peace survive such official ferocity?

Chancellor Dollfuss has attempted to defend the acts of his government to the public opinion of mankind. To those who listened to his broadcast speech, or read it in the press, it must have sounded astonishingly weak. It is inconceivable that it could have convinced anyone who was not determined to be convinced. The slaughter, according to the chancellor, had been brought on by fanatics, who had been inspired by communist agitators; its extent had been grossly exaggerated. But why was there any slaughter at all? As responsible and objective an American journalist as there is in central Europe, John Gunther, has stated that it is impossible to discover any proof of actual attack on the part of the socialists anywhere in Austria; that certainly 90 per cent of the aggression must be admitted to have come from the heimwehr and the police. And although in the nature of the case the exact death roll and property losses will never be known, no responsible foreign journalist whose reports we have seen puts the number of dead below 1,000, or the property damage below $20,000,000.

Before Dollfuss can wash his hands of the bloodshed in this civil war—for it was nothing less—he must explain away the exceedingly sinister chain of events that led up to it. On one day, it is to be remembered, he conveniently left the country, to make a needless visit to Hungary. On the next, the militaristic heimwehr vice-chancellor, Major Fey, raided the Vienna city hall, announced the suppression of the social democratic party, and arrested the socialist officials of Vienna. On the next, Dollfuss returned to announce his approval of this suppression of the largest party in the nation. On the next, Fey promised "final action" against the socialists for the following day. That action began in Linz, apparently, where the still more sinister Prince Ernst Rudiger von Starhemberg emerged as commander of the armed heimwehr, intent upon wiping out the socialists in the smaller cities of Austria. When news of the clashes in the provinces reached the capital, the attempt—badly bungled—to precipitate a general strike was met by Fey's onslaught. The heimwehr was not content to suppress the socialists; it was determined to blow them to pieces.

Dollfuss now attempts to defend this course by talk about communism, and by trying to capitalize the stigmatization of "Marxism" which the German nazis have used so effectively. It must be remembered, however, that social democracy in Austria has been anything but a revolutionary or truculent brand of Marxism. Its program has been scarcely distinguishable from that of the British labor party, or of the socialists of Scandinavia, unless it has been for its superior effectiveness in office. Under the socialists, Vienna has been made one of the best-governed cities not only in the contemporary world, but in all history. The very shortcomings of the peace treaties have been made a virtue, for the socialists, given a great city without a hinterland, have shown the possibilities of social service development in a self-contained urban area.

When the heimwehr artillery battered the great municipal apartment houses in Vienna it did more than destroy the finest housing experiments of the post-war years. It set the face of the Austrian government against the whole order of gradual, constructive reconstitution of the nation's life in behalf of the common man, using the finest technical abilities available, which had been the program and performance of Vienna's socialists. For the magnificent apartment buildings in which families could live in comfort at an average rent of about $5 a month, the public schools which gained fame throughout the entire world of education, the medical and similar services supplied without cost, the unsurpassed free recreational facilities—all these things were based, not on any Marxian dictatorship, but on the appeal to the ballot-box which has shown never less than 60 per cent of the people of Vienna in favor of the socialist ticket.

This intelligent, constructive, and what would be called in this country "liberal" party has been ruthlessly smashed. To make room for what? For government by adventurers! Heimwehr or nazi, that is exactly what lies ahead for Austria. Which is the more irresponsible, which will the more surely ruin Austria

and precipitate a European tragedy, it would be difficult to say. Both are fascist bodies; both have grown under the encouragement of outside dictatorships, the heimwehr as protegees of Mussolini, the nazis openly avowing their allegiance to Hitler.

At the moment, Austria is in the hands of the heimwehr. That is to say, although the nazis have an overwhelming advantage in point of numbers, the difficulties of the German political position have held their hand, while the much smaller fascist heimwehr has seized control. But this kind of control, in the hands of an acknowledged minority, can be maintained only by an instant readiness to unlimber the artillery. Now that the last constitutional opposition to a fascist regime has been blown to bits, and such socialists as remain in Austria are forced to make common cause with the nazis if they are to oppose the group that has betrayed and slaughtered them, the tussle becomes one between two forms of fascism, with the power held by the weaker. In the nature of fascism, such a state of affairs cannot long continue.

It is for that reason that the three anti-nazi powers —Italy, France and Great Britain—have attempted to intervene. Acknowledging the dominance of Mussolini, these powers have served notice on Hitler that "they take a common view as to the necessity of maintaining Austria's independence and integrity." But what does the warning mean? That they are prepared to maintain the present regime against a nazi uprising inside Austria? That would involve readiness to invade and garrison Austria, and although Italy might undertake such a gamble, it may be doubted whether either France or England would. Does it mean that, in case of a nazi coup, these powers would permit no *anschluss* with Germany? Yet Rome, Paris and London know perfectly well that an *anschluss*—in fact—is bound to occur the moment there are nazi governments in Berlin and Vienna, no matter what the formal political arrangements may appear to be.

Meanwhile, the immediate effect of the civil war in Austria has been to hasten the eclipse of Dollfuss. It is a puppet chancellor who emerges from the shambles. The real power is now in the hands of the heimwehr leaders, Fey and von Starhemberg. Their first move has been a demand for the reconstitution of the government, and for the dissolution of Dollfuss' own party, the Christian socialists. For Dollfuss gained office, as has happened so often in Europe, as leader of a middle clerical party that was expected to maintain a balance—and thus a working compromise—between the socialists and the reactionaries. But in the hour of test, the clerical detestation for socialism threw this mediating party on the side of the fascists, and now the fascists, having gained their end, demand that their absorption of the clericals shall be permanent.

To summarize, what really happened when the government of Austria blew to bits the homes and the party organization of the socialists of Vienna?

First, the workers of Europe were given warning that even an orderly socialist regime, having both a majority at the ballot-box and a striking record of constructive achievement, stands always in peril of being destroyed in blood. Dollfuss himself has become, by this act, the most persuasive communist propagandist living. Fey and von Starhemberg proclaim that Europe is to be ruled by the sword.

Second, Austria, which holds what Mr. Lippmann calls "the key to the peace of Europe," has been delivered over to a contest between two forms of fascism. If the German form wins, "another European war will be only a question of time," to quote Lippmann again. But if the Italian form wins, the outcome will be the same, since it will place a despotism in power over a mass of recalcitrants, which can mean only eventual civil war on an enlarged scale, leading to intervention and a general European conflict.

Third, the three anti-nazi powers have committed themselves to an unspecified responsibility which, in the nature of the case, is bound to be largely defined in practice by Mussolini, but which clearly implies a readiness at some point to resort to armed intervention. If there are persons in France or England who do not desire to face the possibility of such an armed intervention, they had better begin pressing their governments now to discover what that critical point is.

Fourth, the disarmament conference has been finally killed; every nation in Europe has been set to tightening up its military machine; there has been a further weakening of the moral influence of all agencies which are supposed to be working for international appeasement. No influence has suffered a deeper blow to its prestige than religion; the clerical readiness to shake hands with the reactionary brutality of a von Starhemberg will not be overlooked by the masses of European workers.

What has Dollfuss, by giving Fey and von Starhemberg a free hand, done? The passage of time will tell whether or not he has given Europe its final push toward the precipice.

The Jewish Problem

WITH the emergence of liberal Judaism into the common cultural life of progressive Christendom, there is offered a glimmer of new hope for some solution of the age-old Jewish problem. But this problem cannot be solved merely on the basis of mutual tolerance on the part of Jews and Christians. For this reason it seems good to open the pages of The Christian Century to a far more candid facing of the problem than has characterized the friendly discussion between Jew and Christian hitherto.

These discussions are only at their beginning stage. So far, they have consisted of tentative but wholehearted appreciation of Jews by liberal Christians and of Christians by liberal Jews, an appreciation based upon the principle of mutual tolerance. The tolerance and appreciation hardly goes beyond the realm of personal esteem. The two cultural groups are kept separate, their right to exist as separate groups is defended, and the plea is made that we all transcend the differences between Jew and Christian with that spirit of

good will and mutual respect which grows out of personal acquaintance and understanding.

The importance of cultivating such friendships between the less prejudiced leaders on both sides of this deep historic gulf cannot be overstressed. As a device for cultivating good feeling, the widespread custom of having platform meetings in which Jewish, Catholic and Protestant speakers participate is a fruitful one. Nothing can take the place of personal good will as a condition of further progress. The organization known as the National Conference of Jews and Christians deserves praise for projecting a series of such meetings stretching across the continent and recently brought to a conclusion with high enthusiasm in a meeting in New York city. Listening to the members of this itinerating "team"—Rabbi Morris Lazaron, of Baltimore, Father J. Elliott Ross, of Charlottesville, Va., and Dr. Everett R. Clinchy—as each presented his plea for good will and social cooperation in behalf of those great ideals which are cherished by us all, one could not suppress a longing for a fuller and deeper sharing of the more intimate values of each group.

Without, therefore, depreciating the importance of these friendly contacts, of both speakers and auditors, but on the contrary expressing the hope that they may be multiplied, is it not time to open the deeper question involved in the persistent separation of the Jewish community as a self-contained racial and religious group in a society predominantly Christian?

It is a delicate question—none more so. But perhaps its delicacy results as much from taboo as from the realities of the situation. Once it is frankly and generously opened up, once the taboo is broken, we may discover that it is a subject upon which we can talk as freely as we now talk about the differences between the various Christian denominations—differences which, twenty years ago, could not be mentioned in these pages without calling down wrathful imprecations from denominational leaders upon this paper and all its works.

In this spirit of candor and good will we recently welcomed two articles, both generously conceived, one by Dr. A. W. Anthony, and more recently one by Dr. Joseph Ernest McAfee, in which the Jewish problem was faced in terms designed to lay upon the Jews themselves some share of responsibility for the social strain under which the Jewish community lives. This was done, in the case of both writers, with a fine feeling for the sensibilities of a minority group, and with a background of confession of the major guilt which rests upon Christian society for its treatment of the Jews throughout the Christian centuries.

In this same spirit we published a revealing article by Rabbi Cohon in which he laid bare the elements of insensitiveness and bigotry which characterize the missionary attitude of Christians toward the Jews, and in this issue we welcome the challenging communication of Rabbi Silver in reply to Mr. McAfee. The earnestness and vigor of his defense will not be taken by any intelligent reader as resentment against Mr. McAfee's thesis. On the contrary, it is just this kind of honest and forthright talk which the situation calls for. If The Christian Century succeeds in opening up this question so that the atmosphere of repression which now surrounds it may be dispelled, we shall regard it as one of the major achievements of our journalistic history.

It must be patent to every thoughtful person that the social tension between Jews and Gentiles in a democratic society requires for its relief something more than a preaching of the gospel of tolerance. Tolerance at best is no more than a temporizing virtue, under cover of which the positive forces of reconciliation and construction may do their enduring work. Soon or late, a social tension held in leash only by tolerance is bound to develop an overt clash. This is all the more true when the social tension involves convictions—or prejudices—which are basic and central as between the respective groups. Religion is such a basic conviction. It seems unworthy of religion to have to admit that it divides men, but there is no point in denying that it does. It *must* do so, because religion is the most central and deepest sphere of life. If between two groups commerce is inhibited with respect to religious ideals, convictions and practices, all other commerce partakes of formality, conventionality and mere politeness. There is no answering of deep unto deep. And between such groups, living side by side in the same social order, there are latent possibilities of conflict which do not inhere in a social situation characterized by essential religious unity.

This is not to suggest that the whole of the problem of Jews and Christians may be stated in terms of disparate religions. But a large part of it—and the primary part—may be thus stated. It is his religion which binds the Jew in a social solidarity that persists through all the vicissitudes of fortune and in every cultural habitat wherever he has found a home. It is his religion, not his race. His social unity could not be sustained without his religion. From one point of view this loyalty to an ancestral faith is one of the most admirable characteristics of the Jewish people. But it must be faced realistically as the ground of the most persistent tragedy in human history. And not alone of history past, but of history future. For the Jew cannot hope to dwell permanently in the midst of alien cultures and maintain his own insulated cultural stream except at the risk of a social tension which is constantly threatening to break into overt tragedy. To imagine that the principle of tolerance can create a state of mind in which this tension will not exist, is a delusion. It expects too much of human nature. Even Christianity, despite all that its most devoted advocates might claim for it, cannot produce a social consciousness competent to effect an adjustment of two such cultural groups and guarantee its permanence.

On this basis the outlook for the Jew is dark indeed. We can well understand the impulse which prompts him to regain Palestine for his own people in order that they may have a geographical expression of their ancient culture. But as Mr. McAfee pointed out, and as has been stated in these pages more than once, the Zionistic undertaking does not solve the problem of dispersed Judaism, but rather perpetuates and intensi-

fies it. Whatever solution is reached must be reached within the boundaries of those units of Christendom where the Jew lives side by side with the Christian. It is high time that the problem was being faced frontally by both Christians and Jews and a strategy found by which further disaster may be averted.

The problem may not, after all, be so insoluble as it has always seemed. In the past, Christianity has known but one method of procedure—to missionize and convert the Jews to the Christian faith. The results of these missions to the Jews have been negligible from the standpoint of proselytism, and have only frozen the Jewish solidarity yet more firmly. Judaism, on its side, has not been a missionary religion since the early period of Christianity. Dispersed to the ends of the earth, living by the sufferance of peoples among whom it sojourned as an alien group, and always in danger of persecution, one can easily see how difficult it would have been to assume a missionary attitude. Yet it may be argued that the Jewish people would have fared better had they proclaimed their religion with missionary fervor as the supreme faith for all mankind. They have not done so. Instead, Israel seems content to cherish its religion as a religion for the Jewish race alone. The inevitable result is that a subtle suspicion lurks in the Gentile mind that Judaism is held by Jews as an instrument of racial unity and continuity rather than as a universal religion. How much the terrible evil of anti-semitism derives from this suspicion, none can say, but it must be clear to both Jew and Gentile that a social or racial group which sets itself with impenetrable determination to resist the normal influences of culture transfusion, and confirms its isolation by religious sanctions, is doomed to disaster.

From this it does not follow that the Jew should yield to the Christian proselytizer. We do not think Rabbi Silver's reference to the degree of assimilation which had taken place in Germany is a sufficient answer to Mr. McAfee's argument at this point. This sort of assimilation would probably be no more promising to Mr. McAfee's mind than to Rabbi Silver's.

The problem cannot be solved by an attack upon Jewish religion. It must be solved, if at all, by a free meeting of the two religions on a basis of mutual respect and equality. The day of missionary imperialism is past among Christian leaders. A new technique of Christian procedure is being developed. Christianity is beginning to see its world task not in terms of the imposition of its cultus upon other cultures, but in terms of a growing world culture to which it desires to make contribution of whatever precious values it possesses. The new spirit that is taking hold of the Christian mind in this respect would meet Judaism on the same terms as it is willing to meet Buddhism.

The question is, will Judaism cooperate? Does the Jewish community desire to share its most precious goods of the spirit with the Gentile culture by which it is surrounded? If it does, there is ground for the belief that in this direction lies a solution—though a slow solution—of the Jewish problem. We have reached a stage in the development of our culture where many things which were once held with stiff rigidity are now flexible and adjustable. Liberal Judaism shares with liberal Christianity in this intellectual emancipation. But now the question must be answered: does liberal Jewry also share in a desire to merge its life in a cultural order from which the impossible problem of a dual culture has been eliminated?

VERSE

Joan of Arc

BRAIDING slender threads of dream
She wove a ladder to her goal,
From silver shadows of the Truth
She traced its pattern on her scroll,
Until she wrought her vision into Life
Through purpose that is alchemy of Soul.

HELLENE SEAMAN.

If

GOD, if there is no You,
If Chance and Change created things,
Whom shall my heart be thankful to
For the fresh wind, and the sky's blue
And the thrush that sings?

And oh! If no God be,
If some mad swirl set the world a-swing,
Whom shall we blame for grief and tears
For lost hopes and empty years
And the long remembering?

ANNE HIGGINSON SPICER.

Poet's Prayer

NOT from my reverent sires hath come
My faith, O Living God, in Thee;
Not from Thy prophet's ageless words
Spoken however verily;

But from the intimate things that pass
Between us, Father, through the days.
Thyself hath shown my God to me
A thousand times, a thousand ways.

Thy love hath been conspicuous
In every hour, a steadfast sign;
From this the certainty, from this
The deep assurance that is mine.

Yet more I ask—Oh give me words,
Lord God, again and yet again
To sing my faith! To sing my faith
Unto the hearts of men!

ADELAIDE LOVE.

California's Reign of Terror

By George H. Shoaf

A DELICATE but stubborn task confronting the federal government at the present time is that of restoring and maintaining civil rights in Imperial valley, California, and guaranteeing to the fruit and vegetable workers in the valley their constitutional right to organize and to conduct public meetings. Elsewhere in the state, particularly in the Sacramento and San Joaquin valleys, these workers have been compelled to assert their constitutional rights in the face of bitter persecution; in Imperial valley these rights have been denied altogether. So bad has the situation grown within the last few weeks that federal intervention has become imperative. For city, county and state officials apparently have obligated themselves to cooperate with the fruit and vegetable corporations in crushing, with violence if necessary, every effort of the workers to unite. In executing their program the officials and growers in many instances have enjoyed the active assistance of the municipal and superior courts, as well as the militant editorial support of most of the press.

Commissions of Investigation

Two commissions have just concluded separate and independent investigations of Imperial valley conditions, and made reports. Each report contains stinging indictments of the manner in which employers and officials have sought to suppress the workers' unions. One commission was headed by Campbell MacCullough, secretary of the Los Angeles regional labor board; the other was created in response to a wire from Senator R. P. Wagner, chairman of the national labor board. The findings of both commissions were that the growers in the valley, with certain city, county and state officials, had violated federal law, and that in many of their declarations and activities they had set themselves up and beyond the federal law. A representative of the department of justice is still in the valley watching developments.

These reports were ignored by most of the newspapers of the state. Excerpts favoring the growers were printed in some of the papers with small circulations. While news of the strike, when it began, was blazoned forth by all of the newspapers as a communist uprising, very little was said by any of the California papers about the terrible beating given strikers by armed thugs; and reports relative to the kidnaping of Attorney A. L. Wirin, of the American Civil Liberties union, were garbled into distortion of the truth.

Imperial valley with 525,000 irrigable acres, comprising the largest irrigation area in the world, boasts a population of 65,000. Of this number 20,000 are Mexicans, 3,000 are Filipinos, with between 2,000 and 3,000 Japanese, Hindus and Negroes. The drainage of the valley is into the Salton sea, 240 feet below sea level. The money crops are lettuce, peas and melons. Most of the land, aside from that owned and controlled by the Southern Pacific railway company, is owned and controlled by great grower-shipper corporations, which have similar interests in the San Joaquin valley, California, and in the Salt River valley, Arizona. Additionally, these corporations have extensive holdings in Oregon, Washington, Idaho and Utah where they grow and pack for the market both fruit and vegetables. The heads of these corporations live in Los Angeles and San Francisco, where they have elaborate offices, and where they participate in the political and financial life of the two cities.

Living Conditions

In reporting the horrible living conditions among the fruit and vegetable workers, due to low wages and insufficient employment, Senator Wagner's commission wrote: "Words cannot describe some of the conditions we saw. In this environment there is bred a social sullenness that is to be deplored, but which can be understood by those who have viewed the scenes that violate all the recognized standards of living."

Campbell MacCullough, regional labor board secretary, said: "No small part of the difficulty with the workers has been due to living and working conditions which even for the workers with extraordinarily low standards of living are said to be aggravating. Mr. E. Bushhold, attached to the county health department, whose work is sanitary conditions upon the ranches, admits that there is much to be desired. The sanitary conditions in the camps and on the ranches are such that a usual percentage of typhoid—far too high—is always present. . . .

"Part of the workers' dissatisfaction is due to what is known as 'contract conditions.' This means that a grower has a contract with an individual to supply a number of workers at the agreed price of 22.5 cents an hour; and that the contractor has hired the workers at 12.5 cents an hour. In a number of cases the contractor has collected from the grower and then has absconded with the workers' wages. These abuses the workers want abolished."

This contract system makes easy the employment of labor by the growers, absolves them from all responsibility in case of sickness or accident, and when the crop is harvested, the contractor, if he hasn't absconded, must remove the workers from the growers' fields.

Attempts at Organization

Into this situation came organizers for the Cannery and Agricultural Workers Industrial union early in January of this year. This union is a subdivision of the Trade Union Unity league, said to be an affiliate of the communist party. For years these fruit and vegetable workers—with shame be it said—had been neglected by the Christian church, by the American federation of labor and by the socialist party. Among the workers of America they were really a forgotten people. In

their desperation they responded eagerly to the appeals of the newcomers by joining the Workers Industrial union.

Refusal by the growers to meet and treat with representatives of the union caused the workers to go on strike on January 8. The growers immediately called upon the local city and county officials to handle the strike. To these were added virtually the entire force of state police patrol, sent to the valley by Governor Rolph. Besides these officials, prominent legionnaires in the valley mobilized to assist the authorities. It is now pretty well established that the most aggressive and vicious anti-union fighters were members of the Silver Shirts, a Los Angeles fascist organization reputed fathered by the Los Angeles chamber of commerce, who were sent as an expeditionary force into the Imperial valley to act as shock troops where merciless thuggery was necessary.

Labor Investigators Threatened

All strike meetings were forbidden. When two or three workers met on a street corner or on a county road, it was declared to be a strike meeting, and the unfortunate workers were set upon, slugged and thrown into jail. Between two and three hundred workers, including the leaders, were jailed on minor charges, among which were loitering and vagrancy. Automobiles going into and leaving the valley were searched. Even the attorneys employed to defend the arrested strikers were detained, given the third degree and jailed, with vagrancy charges placed against them. Among these were Clarence Lynch, an Arizona attorney, who was held ten days; Grover C. Johnson, an attorney from San Bernardino, who was put through the third degree to extort from him the whereabouts of the principal strike leader who had not yet been apprehended; and Attorney A. L. Wirin, of Los Angeles, who was kidnaped, beaten within an inch of his life, and robbed of his money, watch, brief case, private papers and automobile. The automobile was found later at the bottom of a cliff, a total wreck.

During the strike O. C. Heitman, president of the San Diego federated labor council, appointed by the regional labor advisory board to investigate Imperial valley strike conditions, and John R. Lester, deputy state labor commissioner for Imperial county, who acted with Heitman, were conducted to police headquarters in El Centro where they were told to take seats. Suspicious, they left the headquarters just in time to see their automobile being ransacked by three officers, who were going through official papers. When they remonstrated, they were informed by Frank Oswalt, in charge of the motorcycle squad, that he was in charge of the El Centro situation, and that if they knew what was good for them they would cease trying to bring the growers and strikers together for a conference.

On the morning of January 12, a crowded meeting of strikers in Azteca hall, in Brawley, was gas-bombed by the authorities, assisted by legionnaires. The officers tried to prevent the strikers from getting out of the hall, evidently thinking that a gas saturation would weaken their desire to continue the strike. When the strikers managed to emerge from the building, they were severely clubbed.

Beaten for Upholding Free Speech

Determined to ascertain if Imperial valley was still a part of the United States, officials of the American Civil Liberties union, with headquarters in Los Angeles, decided to hold a public meeting in behalf of free speech in the very hall from which the strikers had been ejected. The date for the meeting was set for the night of January 23. Armed with an injunction procured from Federal Judge Frank Kerrigan, sitting in San Diego, which forbade interference with the meeting by valley authorities, Attorney Wirin went to Brawley to preside over the meeting and be the principal speaker. Also invited to be present and speak were Rev. Beverly L. Oaten, Congregational minister of Los Angeles; James Hardwick, field secretary of the Y.M.C.A.; Rev. Jerry Vorhis, instructor of religion at San Dimas; Chester Williams, Los Angeles social settlement worker; Miss Helen Marston, daughter of the millionaire owner of San Diego's largest department store; and a number of San Diego women interested in free assembly and free speech.

Attorney Wirin never reached the hall, for he was kidnaped from the lobby of the Planter's hotel in Brawley, and spirited away. Later, he returned to his hotel in El Centro, a beaten, robbed and broken man. His experiences at the hand of his captors, several of whom he recognized as members of the state motor patrol, make unbelievable and unforgettable reading. He was taken from the El Centro hotel a second time, placed in an automobile and, with the Rev. Mr. Oaten, the Rev. Mr. Vorhis, Secretary Hardwick and Chester Williams, railroaded out of the valley to the San Diego county line through a blinding sand storm at a speed of almost seventy miles an hour.

Describing the journey, Attorney Wirin said: "A state motor patrol car led the procession. Fast as we went, cars filled with officers and legionnaires sped by us with incredible speed, and, as they passed, they threw their flashlights and guns on us to add to our terror. They yelled like Comanche Indians, and when they left us at the county line they warned us to keep out of Imperial valley on pain of death.

Threatened with Death

Following Wirin's failure to show up at the meeting, Mr. Oaten and his associates, all of whom delivered addresses to a hall filled with strikers, went to El Centro and to the hotel where Wirin had a room. As they started to enter the hotel they were recognized by the gathering mob of armed men as the speakers at the hall in Brawley. They were seized, lined up in front of the hotel, forced to hold their hands up twenty minutes by the watch, searched by police and deputy sheriffs three times, and menaced with revolvers.

"I never thought I would get out of that situation alive," said Mr. Oaten. "It was because we kept our heads and refused to reply to the taunts leveled at us that we escaped unharmed. At one time I counted twenty-seven revolvers pointed at me alone. How many were pointed at my companions I do not know, as I

was too busy watching my captors to look around. Many of these weapons were cocked ready to fire. I was not so much afraid of the officers as I was of irresponsible boys and drunken men who might have taken it into their heads to open fire upon us. However, we were finally ordered to lower our hands, get into an automobile, and make ready for our departure from the valley."

Governor Rolph

All three attorneys for the strikers have brought suits for damages against the city and county officials of Imperial valley. Included in his suit, Attorney Wirin named Governor Rolph, Captain Hynes of the infamous Los Angeles red squad, Chief Cato of the state motor patrol, the sheriff of Imperial county, the police chief of Brawley, and twenty-five John Does. Wirin charges that a concerted conspiracy existed between Governor Rolph, the city and county officials of Imperial valley and certain valley growers, who reside in Los Angeles, to break the strike with force and violence, and that he was the conscious and intended victim of that conspiracy. Wirin had already incurred the enmity of Governor Rolph because of his activity in investigating the lynching of the two alleged kidnapers at San Jose.

In its report to Senator Wagner the commission declared: "We uncovered sufficient evidence to convince us that in more than one instance the law was trampled upon by representative citizens of Imperial county and by public officials under oath to support the law. . . . Indiscriminate arrests are not likely to increase respect for authority. . . .In many cases bail has been made so large as to make release impossible. . . . Only by a prostitution of state vagrancy laws could some of the arrested persons be arrested or held."

There Will Be Bloodshed!

Quoting from the San Diego Sun of February 7, the commission reports the following as coming from a state peace officer: "If that (federal) court in San Diego grants a permanent injunction interfering with officers and keeping them from breaking up these agitators' meetings here in the Valley, there will be bloodshed! I won't do anything, but there are some people here who will!" Continuing, the commission comments: "This attitude represents contempt for all law."

Among the recommendations of the commission are the following:

"Federal and state government must exercise every power and authority to maintain in fact the rights of free speech, free press and free public assembly, and that men, either citizens or aliens, shall not be harassed by permanent, temporary, amateur or self-appointed officers of the law. We further recommend that the violation of the federal injunction covering the meeting of the American Civil Liberties union at Brawley, January 23, be probed to the bottom by the United States department of justice. And we further recommend that the federal government encourage labor organization and that the right to strike and picket shall be maintained."

In contrast with the action of the federal court and the findings of these two commissions are the speeches and attitudes of certain judges of Imperial valley courts. On the night of January 21, two days before Attorney Wirin was kidnaped, Judge Vaughn Thompson, superior court judge sitting at El Centro, himself a legionnaire, delivered a speech to a meeting composed largely of members of the American legion at Calipatria in which he is reported to have urged that all strikers and strike leaders be severely handled by his auditors. The bitterness of the judge's speech and the eloquence with which he spoke are held to be largely responsible for the mob action against Attorney Wirin. Two municipal judges in the valley have gone on record as saying that one dollar a day is enough for any fruit or vegetable worker, that it should be made a crime for labor to organize, and that it is the duty of the employers to stamp out incipient organization.

Big Business Fascists

One week following the Wirin outrage there assembled in the chamber of commerce building in Los Angeles, in addition to influential members of the Merchants and Manufacturers association, Chief James Davis of the Los Angeles police department, Capt. William Hynes of the Los Angeles red squad, all of the district attorneys and sheriffs of the counties of southern California, many deputy sheriffs and police chiefs from Imperial, San Diego, Orange, Riverside and San Bernardino counties, and most of the principal fruit and vegetable growers in the southern section of the state. These bankers, business men, officials and growers met to discuss the menace of labor organization and to devise means and measures wherewith to combat it. So plain was the discussion and so barbarous were the methods advanced to destroy all militancy in the labor movement that press representatives were especially requested to withhold publication of what was said. Chief of Police Davis and Capt. William Hynes were the principal speakers.

"Actually, what I heard made my blood run cold," said a newspaper man accustomed to the gruesome experiences of his profession. "The speakers talked as if working people were so many cattle. They boldly declared that the workers had no rights that men of property were bound to respect. They said that the way to extirpate organized labor was to club it out of existence. They referred to communism as the greatest menace now confronting men of wealth, and they demanded the privilege and the opportunity of beginning an immediate offensive against communists and communism that would completely and forever remove that menace. Chief Davis stated that one of the big obstacles to drastic action against labor and the reds was the preachers with their sob-sister publicity. Every vigorous point scored against the workers by Chief Davis and Captain Hynes was loudly acclaimed by the bankers, growers and officials present."

News comes that a fresh strike involving 4,000 pea pickers has broken out, and that both sides are clamoring for federal intervention to preserve the peace. This request by the employers indicates some change from the methods they used less than two weeks ago.

Missions Has a Nervous Breakdown

By Charles T. Holman

IT ONCE was highly respectable to have a nervous breakdown. Such breakdowns were attributed to overwork. And overwork was morally commendable. Therefore a nervous breakdown was almost a badge of honor. But since psychotherapy has enunciated the principle that a nervous breakdown is usually a symptom of a repressed conflict in the inner life, such breakdowns have lost much of their popularity.

An essential step in the treatment of such breakdowns, according to the psychotherapist, is to get the elements of the conflict out into the open where they can be seen and understood and accepted in order that an intelligent and courageous course may be taken with respect to them. It is impossible to deal wisely with a situation which one evades. "Repression" is dangerous. It breaks down the individual's morale.

MICHIGAN STATE NORMAL COLLEGE LIBRARY

I.

The thesis which I wish to propose is that the breakdown in missionary morale is due to a repressed conflict, and that we can never rebuild that morale until the conflict is resolved. Such a resolution of the conflict will require that we discontinue the policy of evasion, face the facts, however disagreeable we may find it to do so, and adopt some intelligent course of action in view of the actualities that exist. A mere whooping it up for missions "as is," and a continuance of the present effort to "shush" anyone who raises "divisive" questions, will result only in increasing paralysis of the missionary enterprise.

Now there is real danger that our missionary leaders in their great desire to revive interest in the missionary program will temporarily lead the churches to evade the real conflict which embarrasses the enterprise and thus prolong its "shell-shocked" condition. The united missionary conferences being held in practically all the leading cities across the country at the present time certainly have as their objective the rekindling of enthusiasm for missions as now conducted, and a quieting of criticisms and questionings. The effort is very definitely to avoid, to pass lightly over, to make people forget, "divisive" issues, and to unite all church members behind the programs of the boards. So far as the Laymen's report gets any attention at all, that attention is to be centered on the "practical recommendations" of the report rather than on its theology. Dr. E. Stanley Jones issues an appeal to the laymen to present a supplementary statement to their report which will quiet criticism and "unite Christendom behind a great forward missionary program that will gather us all in." And so the "shushing" goes on. Let's sink our differences! Don't say anything that may upset the apple-cart! That is to say, let us try to "repress" the issues in conflict, evade that which threatens division, and get on with the job!

There is something very appealing in all this. No one is spoiling for a fight. Nobody wants to be a trouble-maker. The difficulty is that the conflict remains. We can't get together on a program because we are struggling for diverse ends. We do not share identical purposes. And, consequently, as long as we try to work together for the achievement of purposes that are radically different we shall suffer paralysis. Broken morale is inevitable. And no compromising statement which avoids the area of conflict and gives us feeling of a unity that does not in fact exist can help us. The conflict itself must be resolved before missionary morale can be restored.

II.

What Dr. Jones now asks us to do is precisely what the Jerusalem missionary council did in 1928. Indeed he asks the Laymen to reaffirm the statement of "the Christian message" issued by the Jerusalem council as the basis of the program "that will gather us all in." That "message" is a noble utterance, but its ineffectiveness to accomplish the purpose indicated has already been demonstrated.

In the years immediately preceding the Jerusalem conference it was becoming increasingly apparent that conflicting opinions as to the aim and purpose of Christian missions must be dealt with. And so the delegates came together from all corners of the earth and, after days of discussion and prayer, composed their differences in a statement into which each could read his own views, but which settled nothing. They sang the doxology and went back to their jobs. But, unhappily, instead of experiencing the expected revival of missionary interest and increase of missionary giving, things went from bad to worse until now the enterprise threatens to collapse. The conflict was repressed, not resolved. And the paralysis grew progressively worse.

This effort to find an interpretation of the missionary aim which will serve as a unifying statement and will provide an adequate motive for the missionary enterprise, and the proposal that the Jerusalem council's "Christian message" be accepted for that purpose, requires a somewhat careful examination of that message. It attempts to compress doctrinal views within a minimum statement which will be acceptable to all. The essence of the statement is: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. . . . Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the supreme reality, as almighty love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life." This is "the gospel . . . the joyful message of redemption, both here and here-

after, the gift of God to sinful man in Jesus Christ." And it goes on to insist, "Consequently, as in the past, so also in the present, the gospel is the only way of salvation."

Now, just what is implied in that statement? It is a compromise. The ultraconservative, harking back to such biblical texts as "there is none other name under heaven given among men whereby we must be saved," will read into it the requirement that Jesus Christ must be accepted as Lord and Savior as a condition of obtaining an everlasting transcendental salvation. And the corollary of that is that all persons who fail so to accept Jesus Christ are eternally lost. There, surely, is an adequate motivation for missionary endeavor for one who believes it. But the liberal, on the other hand, will read into the message his conviction that Jesus Christ, the God-possessed man, gives us, in his own life, our deepest insight into the very nature of God, and history's noblest example of what man at his best may be. And here too is an adequate motivation for missionary activity, but it will be a missionary activity that seeks different ends from those of the ultraconservative. While the conservative seeks, through evangelism, to win all men to acceptance of Jesus Christ (which usually comes to be acceptance of a certain ideology about him), the liberal seeks, through every possible means, the remaking of men into the likeness of Jesus Christ and the establishment upon earth of such a society as the God revealed by Jesus would approve.

Undoubtedly the reason this "message" failed to function as a unifying and revivifying agent may be found in its compromising character. When the conservative got home and looked at the message he found that, after all, it failed to affirm the views which he regarded as fundamental to the "faith once delivered," and the liberal, on the other hand, when he got home, found that the message lacked a clear affirmation which was acceptable to him of the goals of missionary endeavor, but did suggest an exclusiveness which left him not quite comfortable.

In short, "The Christian Message," as stated by the Jerusalem council, was designed to "repress" the conflict rather than to bring it out into the open and deal directly and courageously with it. It failed to accomplish its announced purpose, as all such methods of repression must fail. And it would be folly to attempt, as is now proposed, to use this statement once more as an expression of purpose "which will gather us all in."

III.

The heart of the conflict may be said to reside in opposing views as to the nature and function of religion. These opposing views may be roughly described as the traditional, on the one hand, and the progressive, on the other. Not that all traditionalists or progressives would agree upon an exact definition of their views, or have thought through all the implications of their positions. But, by and large, one finds the division running through all Protestant evangelical denominations. And it is because this division has not been sufficiently brought out into the open, clarified by frank discussion, and fully taken into account in planning programs of practical action (including missions), that the Protestant Christian enterprise stumbles and halts as it does today.

According to the traditionalist, religion is a body of theological doctrine and ecclesiastical practice. The task of the church, then, both at home and abroad, is to transmit unimpaired to the present and oncoming generations the heritage of dogma and practice which it has received from the past. For the missionary enterprise this means that Christian beliefs and ecclesiastical forms, practically unchanged, are to be superimposed upon alien cultures. This body of faith and practice may, indeed, upon occasion, as in the Jerusalem council's "Christian message," be very limited. But it is the emphasis upon the gospel, identified with this message (and usually, of course, the gospel is interpreted in much more elaborate doctrinal and ecclesiastical terms), as "the *only* way of salvation" that needs to be noted. The missionary's responsibility is to win lost men to this *only* way to salvation. Other activities, as education and social service, may incidentally accompany this endeavor. But the missionary task is, essentially, to gain converts for Christianity. The importance from this point of view of evangelism, and "soundness in the faith" on the part of missionaries, is evident.

Over against the traditionalist stands the progressive who thinks of religion in dynamic, creative terms. He is concerned not with the imposition of creed and ceremony, but with the realization of the good life. He thinks of Jesus not as one who came to win men's assent to a theological doctrine about himself, but rather as one who came that men might have life and might have it more abundantly. Whatever there may be in the religious heritage of the race, whether labeled Christian, Jewish, or Buddhist, that makes for the liberation and enrichment of personal and social life the progressive will use gladly; but if it hinders human fulfilment he will not hesitate to cast it aside. Human values provide the touchstone by which all beliefs and practices are to be tested. The progressive does not cast off beliefs and practices merely because they are traditional, but he critically evaluates those beliefs and practices in the light of their effectiveness to serve human needs; if they make for the enhancement of spiritual values, and the improvement and enrichment of human life, he welcomes them, but if they narrow and impoverish and frustrate life, he rejects them.

Now, between those two schools of thought there is an irrepressible conflict. Those who conceive it to be the central and essential function of the missionary enterprise to transmit and impose authoritative doctrines and ecclesiastical practices naturally are filled with alarm when they see missionaries conducting their work in almost total unconcern for such interests, and giving their strength to entirely other tasks. It seems to them a woeful misdirection of energy. They criticize the emphasis placed upon education and social service and demand that attention shall be centered upon evangelism. On the other hand, the progressive is impatient with theological propaganda. He has little interest in

persuading men to give up one set of dogmas and accept another. He would like to see the strength of missionary effort directed to those activities which have to do with the fundamental issues of social living.

IV

The only kind of program that can enlist anything like sacrificial devotion on the part of progressives is one which addresses itself directly to the task of individual and social redemption. Ameliorative and reconstructive ministries must be emphasized, rather than those that aim at securing theological conversions. Education, social service, neighborly ministries, and the utilization of religious inspiration secured from whatever source, are among the means by which the ends sought shall be achieved. New and better men in a new and better society is the goal of religious endeavor. The good life is to be found and shared.

And while drawing inspiration from Christian sources for such gigantic enterprise, the true Christian need not be grudging in his recognition that others may, and indeed do, draw religious inspiration for similar services from other sources. One may find Buddhists, Confucianists and Moslems seeking intrinsically the same ends as those which the Christian seeks. In view of this fact there seems to be something of spiritual arrogance in claiming for Christianity that it is the best religion and should supplant all others. That it is best is something to be demonstrated, not claimed. "By their fruits ye shall know them." Perhaps a little more humility in our relations with other religions would be more genuinely Christian.

No progressive has any objection to persons of other faiths becoming Christian in name as well as in spirit if they so desire. But the progressive would not put the gaining of converts in first place. He would put first the achievement of the values which our Christian faith in its best forms cherishes, and which our doctrines and ceremonies serve and symbolize. If others come to see in our Christian creeds and rituals more reasonable and satisfying expressions of their religious aspirations they should be welcomed to a full and free sharing in them.

V

What readjustment of missionary organization and of missionary programs would result from a frank facing of this deep conflict in missions it is impossible to predict, and the writer of this article does not propose to essay the rôle of prophet. All that he says is that the health of the enterprise requires that the unresolved conflict be no longer "repressed," but, rather, brought out into the open and intelligently and courageously dealt with. Some day it must be faced; why delay the inevitable? If realignment is necessary, all right, it must be undertaken. Certainly such a realignment would have more reality in it than our present anachronistic division into unnumbered denominational groups which represent nothing significant in contemporary religious life. And the rebuilding of morale requires first of all an understood and shared purpose, held with deep conviction, to which men can commit themselves. At any rate, it is a fatal error to attempt to keep the conflict down in "the unconscious" (to use a psychoanalytic term), to evade instead of face it, and thus continue the paralysis which inevitably results from evasion.

Church and College—Partners

By Kenneth Irving Brown

THE Christian church, institution and symbol of religion, has for its task the building of intelligent, socially minded, morally responsible, spiritually cultured men and women. The Christian college, institution and symbol of education, has for its task the building of intelligent, socially minded, morally responsible, spiritually cultured men and women. Both are concerned fundamentally with the stuff of human beings.

This duplication of objectives, however, does not mean a duplication of effort, for the emphases of the two institutions are and should be quite different. The church must care primarily for the spiritual growth of the individual, recognizing that development as an integral part of man's life; such growth must include man's reach toward his fellow man as well as toward God, his concern for the social pattern as well as an individual pattern of salvation. The college, on the other hand, must care primarily for the mental development of the individual, recognizing, likewise, that such growth cannot be wisely or satisfactorily promoted apart from the moral and social concerns of life.

In her nurturing of the college, the church has been critical of her offspring, bitterly so at times. Of the criticisms brought against the college by the church, here are four most frequently heard.

Churches Criticize the Colleges

First, the college inadequately assists the student to bridge the gulf between the protection of high school life and the greater liberty of college. The student, away from the immediate guidance of parents, is given a freedom in which he sometimes loses his way. As a result a heavy mortality of students and student-effort is inescapable. But more important, the church continues, the college fails to make easy the traversing of the valley between the protected religious thought of the adolescent days and the freedom of adulthood.

Few educators today will advocate an academic policy of sink-or-swim. The criticism of the church has been heard and in scores of colleges heeded.

Second, the church has claimed that the college has

robbed the student of his world concepts wherein religion sits enthroned in the center of the universe and has substituted other concepts wherein science has usurped the crown. Few will question or bemoan the attention given by the academic world to science. It is looked to, not as a messiah but as an area of knowledge, investigations in which have proved indispensable to an understanding of life and of living. Frequently the immature student, bewildered as he faces a newly revealed world, has dethroned religion and established science in her place, waiting sometimes for a fuller definition of religion. Nevertheless here is a criticism the college must ponder.

Education and Church Attendance

Third, the church has brought charges that the college has not nurtured the church-going habit of the student and that in hundreds of cases college experience has rendered loyal church workers impotent for further service. It is a serious accusation and nearly every pastor has case studies to prove his point. It is a charge, I believe, that the college, especially the Christian college, must ponder long. The situation calls for intelligent remedies on the part of administrators, most of whom, I suspect, recognize the problem and are trying to care for it.

But the church critics have sometimes forgotten to consider these relevant points: the years between seventeen and twenty-five represent an age-period wherein the church suffers her most serious losses, whether the young person be in college or elsewhere. Again, there is a human tendency, deplorable but difficult to correct, to take a "religious vacation" whenever the immediate pressure for church attendance is lessened or the scene changed. Even ministers have felt this during their summer holidays. Again, it is sometimes forgotten that the college experience brings to some students a rich spiritual maturity of the sort which is unacceptable to the home church.

Some will say that these are alibis. I mention them as items worthy of consideration as the college faces a just charge made by the church.

Faculty Religion

Fourth, there is the criticism that colleges, even so-called Christian colleges, allow inactive Christians and lazy church members to be on their faculties. There is little a college can say in its own defense when one of its own number, regardless of his scholarship or teaching ability, by his own living tears down the ideals for which the college stands. A quite different question, however, is asked in the light of the criticism: How narrow must be the interpretation of Christianity and how complete the conformity of faculty members to established church practices? Is there to be religious as well as academic freedom, and if so how free is that freedom? Nevertheless here, too, is a criticism the college will do well to heed.

The college has listened with some patience during the years to the criticism leveled against it by the churches. Might the college in all kindness make four criticisms of the church?

First, the church has given insufficient attention to preparing its young people for the diversity of opinion which the world, even the religious world, presents. There have been wide differences among the churches themselves, but within the church-unit one position has been presented frequently to the exclusion of all mention of any other. And many a young person comes to college unprepared for the diversity of views held by good and respected men.

"We love our dean," a college freshman said, "but it is hard to think that she can be a Methodist."

"Our professor of religion is a fine man and I like him, but he doesn't believe just as our pastor does, and I wonder how he can disagree."

Our young people have the right to the assurance that all men, to be respected, need not subscribe to any single creed, religious, economic, or social: the world is large enough for amicable difference of opinion. And the church can do a valuable work in preparing for this difference.

Indoctrination Rather Than Thought

Second, the church has not sought to any large degree to develop the young person's sense of religious judgment. Too often patterns of thought have been substituted for thinking, and patterns of goodness for righteousness. What a young person thinks about a moral, religious, or social issue has too often been of greater importance than that he should think. Indoctrination is the promulgation of a single point of view with slight or no regard paid to divergent points of view; education on the other hand seeks to survey the known field of relevant facts and on the basis of these to reach pertinent conclusions.

Many a college student reveals the church's substitution of religious indoctrination for religious education. The young person may know what he is supposed to believe but he has never been told the "whys" of the question, and when he is faced with the arguments of the opposition he displays his undeveloped sense of judgment.

Third, the church has not done its part in helping the young person to find his religious way in a world of new scientific findings. No one can question the church's interest in science. Contemporary sermons are incomplete without one scientific reference, but frequently the statistics quoted regarding the size or possible age of the universe are fringe-facts or they are taken from yesterday's science.

The warfare between science and religion is over, but they rest in an armistice stage. Few needs of our intellectual world are more pressing than for religionists like Allyn K. Foster who know their science and scientists like Arthur Compton who know their religion to point out the implications for an enriched religious thought of recent scientific findings. It were ungracious to add to the already heavy burdens of our ministers, and yet their young people, college-bound, stand in urgent need of receiving from the church their introduction to an interpretation of the religious experience against the background of modern science.

Fourth, in all kindness the college may properly

bring against the church the criticism that too often the church has expected the religious experience of the young person to duplicate that of the adult, and has questioned the validity of the experience when the patterns did not coincide. The patterns of God, however, are manifold. Our attempts to limit them are evidence of our shortsightedness.

There may have been a day when fondness for the established hymns of the church, faithfulness at the prayer meeting, complete conformity with the conventions of religion were proper tests of the genuineness of the good life. If those tests still hold, how small is that genuineness, especially among young people! But it is our blindness which keeps us from seeing larger and more valid tests of the universal religious experience.

Here, then, are four criticisms which the college makes of the church.

Common Effort Needed

But the partnership of the college and the church can never be accomplished by criticism no matter how friendly that criticism be. It must be achieved through concerted effort toward common objectives. It must be achieved through a recognition of common tasks and common needs. Here are suggestions for four such tasks.

First, the church and the college need to find a common voice and to speak clearly on matters of fundamental importance. Concerned as they are with building lives, they are faced with a need as great as the need of any day to point the paths of right in a moral fog. Issues are many—moral standards, war and peace, temperance, marital happiness and divorce, capital and labor, social legislation, and so on. The Federal Council of Churches of Christ in America is a lone voice in this wilderness speaking unfortunately for the few rather than for the many. Its opinions need the support either of approval or of opposition, for there is support in intelligent opposition. In silence and indifference there can be no support. Yet silence and indifference are today's majority attitudes.

Second, the church and the college need to rediscover the individual and to give themselves to ministering to his needs. Programs and policies are important as they serve the needs of individuals. Of late virtue has been attached to largeness, and we have lost the individual in the group. Churches and colleges have thought too exclusively in terms of groups. Mass movements have their place but religion and education remain essentially the affair of the individual and of society conceived in terms of individuals.

Putting Iron into Religion

Third, the church and the college need to strive to bring back to goodness an heroic attraction. There has been the attempt to make religion popular and easy. The teeth were taken from the commandments, and the good life was leveled down to the sophomoric mind. Goodness was falsely made synonymous with convention. But goodness of the triple A brand is not easy; there are heroic qualities in it. Its attraction is not the attraction of popularity but the attraction of difficulty. The church and the college in partnership can work with the young people of our day to discover and rediscover goodness, goodness both social and individual, national and international, which shall have the flavor of adventure and the zeal of the crusade.

Fourth, the church and the college can unite to support the ideal of a growing spiritual culture, an increasing maturity which shall find its way from a spiritual adolescence to the richer understandings and appreciations of adulthood. Too frequently the level of religious thinking and living supported by both the church and the college has been set for the level of a junior high school student, a "managed" goodness, to borrow an adjective from our financial world. And the adult mind has not been appealed to.

Even as it is the function of the college to introduce the students to fields and processes of learning which may make possible further and unlimited self-education, so religion must introduce the seeker not to a plateau of thinking or living but to a maturity with a future of abundant promise for further development.

The church and the college in partnership—it was a realization in the past; it is a dream of the future.

BOOKS

Christianizing Capitalism

CHRISTIANITY AND INDUSTRY IN AMERICA. *By Alva W. Taylor. The Friendship Press, $1.00.*

IF ANY ONE is looking for a book on the relation of Christianity to industry which will give a clear statement of Christian principles without swinging too far to the left in its recommendations for change, he will find it here in this latest book from the pen of Prof. Alva Taylor. Dr. Taylor belongs to that school of social liberals who believe that the panacea for our economic ills is to be found in a policy of a gradual reform of the existing industrial order through the extension of the rights of labor and the awarding to labor of a larger share of the profits of industry. The author would work for the realization of the Christian ideal within the existing economic set-up rather than through such sweeping changes as are advocated by those who swing over to some form of collectivism. The keynote of the author's strategy as expressed in the book is reform rather than revolution. He reviews the gradual progress of labor from the early days of the industrial revolution to the present. He sees no reason why the progress cannot be extended indefinitely. He points to the cooperative agreement between the B. & O. management and its employes, to the happy experience of Hart, Schaffner & Marx in collective bargaining with the Amalgamated Clothing Workers, to the remarkable results obtained by the Rocky Mountain Fuel company in a cooperative program with its employes, and last of all to the experience of the Columbia Conserve company with industrial democracy. (I take it the book was written before publication of the recent report on that enterprise by Sher-

wood Eddy and others.) This shows in part what might be done in industry if workers and management would put into practice the Christian spirit.

The left-wingers will take sharp exception to Prof. Taylor's thesis on the ground that he is basing his hopes on a false optimism. They will admit that real gains have been made by labor and that still more gains might be made, but they insist that ultimately the profit motive as it now operates under capitalism will thwart the realization of justice and brotherhood for the working class. It is not so much a difference in ends sought which would distinguish the position of Prof. Taylor from those who swing farther to the left, but rather in methods used.

The communist of course would throw out the book as a veiled attempt to save the capitalism system by modifying its worst abuses. In these days when the pendulum is swinging far to the left, Prof. Taylor has doubtless rendered a real service, particularly to the conservatives, by furnishing them with an advanced position—yet not too advanced—whereon they can stand and recover their breath preparatory to the inevitable step or plunge into some form of collectivism. The book is splendidly written and is replete with much factual data on the evils of the present industrialism. EDWIN A. BROWN.

John the Presbyter

THE GOSPEL OF THE HELLENISTS. *By Benjamin Wisner Bacon. Edited by Karl H. Kraeling. Henry Holt & Company, $4.00.*

SOME books demand more than reading; they must be lived with. Such is this monumental work, so characteristic of its author in its scholarship and scope. Prof. Kraeling has shown himself an able editor and proper successor of the author in bringing to publication this last and most significant work of Dr. Bacon on the fourth gospel.

Even the lay reader, should he choose to jot down the numerous data used to support the major theses, would find himself possessed of a fund of intriguing and valuable facts, useful to any Christian who cares to think at all about his heritage. He will meet men and view events unsuspected by the casual reader of the gospels.

For the more scholarly mind, the author has opened up a great vista of speculation. Characteristically, he sometimes accepts ideas supposedly shattered forever by a radical school of criticism, only to advance some brilliant suggestion that leaves the reader gasping, but an old problem solved. With these suggestions go references to sources and other scholars who have worked on the problems, thus supplying a students' history of the discussion.

Dr. Bacon sees in the author of John's gospel and epistles "a definite, clearly marked and vivid personality," the Ephesian elder, probably of Jewish birth, familiar with Palestine, who wrote of Jesus in terms of Hellenistic, pre-Pauline Christianity. Through persecution, early Christianity was scattered. While several baptist sects, especially in Transjordania, kept alive the John-the-baptist movement, and a Petrine Christianity and a Pauline Christianity blanketed Palestine and the Mediterranean world, there was a definite offshoot in Asia minor that had an antiquity dating back to Stephen and the early persecutions. This was as legitimate as the better known movements depicted in the synoptic gospels and Acts.

The gospel of John, independent in scope and purpose, is primarily the gospel of these Hellenists. Their background is Greek, with old cults, syncretistic Jewish gnosticism, Alexandrian eclecticism and Syrian thought currents supplying items of acceptance or dispute as the evangelist portrays Jesus and his finality as Son of God. After the evangelist, came a redactor who twisted some of it to fit his purposes. This theory not only answers many troublesome questions about the gospel, but also adds an important chapter to the history of early Christianity.

The volume contains a new translation and a series of illuminating notes. Minister or layman can derive great profit from it. Ideally, it should have three readings: one for general aspects; a second with a Bible and a good church history at elbow; and a third with a packet of cards whereon to transcribe data for permanent filing. It is a masterpiece of dissertation and a gold mine of information. CARL SUMNER KNOPF.

Making Young Communists

CHARACTER EDUCATION IN SOVIET RUSSIA. *Edited by William Clark Trow. Ann Arbor Press, Ann Arbor, Mich.*

RUSSIA is making some exceedingly significant experiments in education, as well as in politics and economics. The economic and political system of the soviet regime may be all wrong, and the whole program may be an insult to God and a menace to humanity; or some other judgment about it may be more nearly correct. Whatever may the value of the social objectives, it is unquestionably true that Russia has developed an extraordinarily effective system for making education contribute to the attainment of a chosen objective of the state. What is that educational system? Mr. Trow has collected and has had translated Russian documents explaining the system and giving instructions for the operation of different parts of it. They are not papers written to produce a good impression abroad. Many of them, in fact, will produce a very bad impression. Such as this: "To train up a communist means to develop a physically strong and healthy man. We need such men, for they will not be helpless in the fight with nature and in the armed struggle with the bourgeoisie. Our third generation will face that task. It will conduct the fight for the establishment of communism in the whole world. This war will, of course, be with arms." But even such menacing asides must not conceal the fact that the program of education here set forth represents a very advanced application of educational principles—in some respects an advance beyond the practice of any country in Europe or America—and that it merits a careful study. If soviet Russia has a more effective method for making young Russian communists than we have for making young Americans loyal to our best social and political ideals, we ought to find out how she does it.

Books in Brief

THE MOTHER. *By Pearl S. Buck. John Day, $2.50.*

To say that a new novel by Mrs. Buck is better than an earlier one or not so good, is a judgment which does little more than reflect the critic's personal preference for one theme or character rather than another. Her fiction is of one texture. All of it is as good as any of it, and that is very good indeed. Chinese in setting, of course, but, more than that, elemental and universal.

THE BELLS OF THE MADONNA, *a Play in Three Acts. By Belle R. Laverack. Beacon Press, $1.25.*

A play in the form of a mystery play, with a statue of the madonna as its central figure, published by a Unitarian publishing house, is an arresting novelty. But there is no incongruity. The play is thoroughly modern in its content and spirit. It is a well constructed drama adapted to church presentation.

JULIA NEWBERRY'S SKETCH BOOK, *by Tracy D. Mygatt. W. W. Norton & Company, $2.50.*

Like the recently published "Diary," this newly discovered sketch book and the story which is based on it is redolent with the fine aroma of mid-Victorian girlhood. Julia was a daughter

of the prominent Newberry family of Chicago. Through most of the period covered by this book, Julia was in school in Geneva with her friend Minnie, or traveling about Europe in search of health. Dr. Goodspeed has proved pretty conclusively that Henry James discovered her trail in Italy and found in her the model, or at least the suggestion, for his "Daisy Miller." She died in Rome, at twenty-two. She was lovely and lily-like, as became a girl of her period; but she had also wit and intelligence to a degree rare in a girl of any period.

THE COMANCHE BARRIER TO SOUTH PLAINS SETTLEMENT. *By Rupert Norval Richardson. Arthur H. Clark Company, $6.00.*

The Comanches were not only the terror of the Santa Fe Trail, but they were also the chief impediment to white occupation of the southwest from the beginning of the advance beyond the Mississippi until the 1870's. They deserve to be viewed not as the red devils of the plains, and not sentimentally, but dispassionately and historically as a brave and powerful tribe which, ignorant of the immense reservoir of white humanity from which the thin but widening streams of explorers, traders and settlers flowed, and of the hydrostatic pressure of that reservoir of population which doomed resistance to futility, were determined to hold their own against the invasion. Their story is pure tragedy, because their resistance was as inevitable as its failure. The publisher has given sumptuous form to Professor Richardson's scholarly research.

CORRESPONDENCE

Who Understands Barth?

EDITOR THE CHRISTIAN CENTURY:

SIR: May I have the privilege of expressing some of my reactions to Dr. Wieman's eloquent review of the translation of Barth's and Thurneysen's sermons? These sermons were first published more than ten years ago, i. e., at a time when the Barthian theology was in the very beginning of its making. Since then numerous theological works, especially from the pen of Karl Barth himself, have appeared, which give the adequate clue to the purpose of the earlier publications. It is no longer permissible to come to an opinion on the theology of Barth on the basis of his commentary on Romans without interpreting him with the help of the maturer pronouncements contained in his "Church Dogmatics." For the same reason, it is impossible to judge his theology on the basis of the sermons which Dr. Wieman reviewed. Their publication is of historical, not contemporaneous, interest.

If Dr. Wieman had kept facts like these in mind he could not have misunderstood Barth as thoroughly as he has done. Barth's theology did never originate with the need of finding *something* to preach but with the problem of *how* preaching is possible. Ah no, Barth was not troubled about sermon material and certainly Kierkegaard and Dostoievsky did not need to be discovered by him in order to give him something dramatic to preach about! But he was sorely troubled over the problem whether he could preach at all, particularly after he had rediscovered what he used to call the "biblical attitude." Then the problem became doubly pressing, for he had then to find also the more particular possibility of preaching the gospel of the Bible, which he, who *knew* the approaches to knowledge by way of mysticism and science (yes, he knew these ways!), now recognized as the foundation upon which the Christian church was built.

Barth was always primarily, nay exclusively, interested in the *Christian* church! He found what he sought, and since then, there is a Barthian theology. Its only content is to repeat over and over again that the Christian church lives out of confrontation with the Bible and Jesus Christ. There, in Jesus Christ, is disclosed what otherwise cannot be known. All Christian thinking, so Barth teaches, is qualified by the belief in this revelation. Will Dr. Wieman really and seriously advance his terms, "day-dream cut off from every test of truth," "sweet illusion," "subjective states of feeling," against this central fact and theme of the thought and action of the Christian church? Is it permissible to brush aside the meaning of the phrases "Holy Spirit" and "revelation" by simply and naively pointing to "insight" and "cultural heritage"? Has the church never before—i. e., before Dr. Wieman came upon the scene—struggled with the problem of the right verification of its claims, that Dr. Wieman can so quickly discuss the central theme of Barth's theology?

The gospel which Dr. Wieman attributes to Barth never was his gospel. If Barth ever gave occasion to be misunderstood on the basis of the "crisis-dialectics" (and he certainly did! But I too confess being guilty of having misinterpreted him!) such a misunderstanding is now no longer permissible. He has made it abundantly clear that he is and was concerned with only one problem, namely: How can the church realize its confrontation with Jesus Christ? Whosoever wants to argue with or against Barth, must first meet him on this, his own ground.

To everyone (and be it my friend, Wieman) who now, in 1934, arises to point out a parallel between Dadaism and Barthianism, I for one must declare that he has not yet understood Barth—in spite of all that has been said by him, for him and against him.

Chicago Theological Seminary. WILLIAM PAUCK.

EDITOR THE CHRISTIAN CENTURY:

SIR: H. N. Wieman's review of "Come Holy Spirit," the volume of Sermons by Barth and Thurneysen, is exceedingly pathetic. It is unfortunate that a religious philosopher reviewed this book of sermons which are expressions of dynamic faith. The review's title, "The Theology of Karl Barth," indicates the common American fallacy of approaching Barth from the point of view of formalized, philosophical theology, instead of from the vital and existential approach. Barth is not interested in founding a "systematic theology." The drama and basic urges of life are hardly consistent, and do not lend themselves to systematization. Mr. Wieman has not even understood the first premise of Barth's whole contention.

Mr. Wieman gives himself away at this point when he says that Barth's theology originated "not with intellectual and moral problems of life but with a need for finding something to preach!" Right! But Barth would say that these problems are not the problem of life. The logic of life is something quite different from the logic of schools and scientific method. It is for this reason Barth's religion can be preached and sung about! Scientific method is dead, sterile in the production of real *faith*. Mr. Wieman and his liberal and religious pragmatic colleagues should be more realistic about life, and death. They would see that knowledge never knows God. Another technique is required, and there must be a unique approach toward man from the "other side" of the things we see. There is an eschatological side to life. There *must* be or we are doomed to exasperating quest. In the tension of this supreme personal, ethical, basic, existential paradox, religion arises and grows. I would say, and gently, that if Dada is dead, so is liberalism, except that the adherents of the latter do not want to acknowledge the fall of their house!

Mr. Wieman says Barth is agnostic, and makes it impossible to know God, and thereby lands himself in the camp of the subjectivistic fanatics. Had Mr. Wieman read the sermons carefully he would have noted no fanaticism. What Barth contends for is the fallacy of proving God by any human method which controls God and makes for a human dogmatism, such as intellectual orthodoxy, mysticism or ethicalism. What does Mr. Wieman propose as a test of God? The human rational capacity? That is sheer humanism. No missionary or religious genius ever applied that test. Barth, however, says that *God alone must prove himself*—and in all humility we say it: God does. But that knowledge is not something we create; "flesh and blood" do not grasp it.

There is no such thing (system of proof) as knowledge of God, but God gives personal assurance. It is a discovery and a gift of God. That should make men proclaim it, but never prove it, or, by it, dogmatically claim to possess God in their own names. This Holy Spirit is not the author of fanaticism, and never creates voodooism! The "better way" is the natural result.

Barth's Word of God is not vague. It is paradoxically united with the scriptural words and with Jesus. It offers forgiveness and challenge. In Jesus it is something uniquely new and unheard of, it "places" men in judgment, it confronts them with the I-and-thou relation. *But* we cannot prove it; we only believe it, and in believing, it makes itself known. That is why there is only one Jesus—no one else has that power.

Barth is hardly illusioned in a day-dream about reality. He finds reality, but at the *end* of the scientific method—never *in* it. Barth's realism goes the whole way. Therefore his religion has that note of finality, of desperation. But that theology of finality is not a *system* of philosophy—it is a drive of life, a hope, an assurance. Barth saw that he could not be satisfied with mere quest, syllogisms. He must have God, even if it makes a lie of consistence and science. He leaps into the chasm of Calvary in desperate faith, trusting a Father who cannot be proved—only believed. Call that "day-dreaming," but that is hardly the word! It is downright foolishness, it slights intellectual respectability, but that is not the final thing about life. Barth has traveled the Damascus road, and, with Thurneysen, knows what it means to have one's whole house of logic crash in, to count all things loss.

But before our American scene can appreciate that sort of faith, it must become far more disillusioned about its liberal premises, about the nature of time to eternity. Perhaps that is why Mr. Wieman's review seemed so pathetic—as though he were being left behind.

Carrollton Avenue Reformed Church, E. G. HOMRIGHAUSEN.
Indianapolis, Ind.

[DR. WIEMAN COMMENTS]

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Pauck writes that the sermons by Karl Barth which I reviewed do not express Barth's present views and are therefore only of historical, not contemporaneous interest. This raises a serious question. This translation was made with the approval of Karl Barth and it was published to the American people with his knowledge and sanction. Yet not a word was said either by Barth or the translators to indicate that the message contained in these sermons is not the message Barth wishes to give to the world. If Karl Barth is not primarily interested in giving his message to the world, but much more concerned with gathering and presenting historical information about himself, then I could understand his approval of this publication which is "of historical, not contemporaneous interest." But I have too much respect for the sincerity, earnestness and integrity of Barth to believe that he would let a book like this go out if it did not contain the message he wanted to give to the American people.

I believe Dr. Pauck understands Barth better than anyone else in the United States. Certainly he understands him better than I do. But I think he has allowed his mastery of the intricacies of Barth's thinking to make him misjudge the possibly superficial, but nevertheless genuine, expression of Barth in this book.

However, even though my understanding of the content of Barth's message be inadequate, my criticism of him stands just the same because I did not criticize the content at all. Indeed, I explicitly stated that I agreed with the content as I understood it. The whole point of my criticism Dr. Pauck overlooks entirely.

The point of my criticism can be thrown into the foreground by quoting from Dr. Pauck's statement. He writes: "Has the church never before—i. e., before Dr. Wieman came upon the scene—struggled with the problem of the right verification of its claims, that Dr. Wieman can so quickly discuss the central theme of Barth's theology?"

Certainly the church has struggled with the problem of the right verification of its claims. In so far as we of the church do that, our procedure is worthy of respect and honor. But my whole criticism of Barth was precisely that he does not struggle with this problem. He repudiates the problem of verification. He pours scorn and contempt on any attempt to verify. God reveals himself, says Barth, and our verification has nothing to do with it. But when Barth takes this stand he cuts himself off from all those struggles of the church over the problem of verification, to which Dr. Pauck refers. I stand with the church and with Pauck and against Barth on this problem of verification.

Dr. Pauck declares that Barth's whole message and his only problem is, How can the church realize its confrontation with Jesus Christ? It is on this ground that Barth must be met, says Pauck. Then let us meet him on this ground.

The church confronts Jesus Christ. The church must realize that it confronts Jesus Christ. But unless there is some safeguard against it, the individual and the church who confront Jesus Christ will see in Christ projections of their own convictions and ideals. The communist confronts Jesus Christ and says, Jesus is a communist. The American business man confronts Jesus Christ and says, Jesus is a good business man. The showman confronts Jesus Christ and says, Jesus is a good showman. Mary Baker Eddy confronted Jesus Christ and said, Jesus was a good Christian Scientist.

The important thing is what this confrontation of Jesus Christ induces in one. It may stir in one a deep emotion, but that is not enough. It should also cause one to act and think in a certain way. But as soon as one acts and thinks, the question is inescapable: Is this action right? Is this thinking true? How is one to know that the action is right and the thinking true? One may have personal assurance that it is; that is to say, one may firmly believe it is. But if one believes without evidence, if one believes without having met the tests of truth and rightness, his personal assurance is an illusion. The American business man has personal assurance that Jesus was a good rotarian. He simply believes it. So do the communists, the showman and Mrs. Eddy believe that Jesus was this or that. So likewise a man like Barth, brought up under strong Calvinistic tradition, believes Jesus is an exemplar and revealer of Calvinistic doctrine.

When a man holds as true that which he believes, and claims it is revealed to him by God, and makes that an excuse for absolute dogmatism, repudiating every test of reason and evidence, he is opening the gates to witch hunting, superstition, Spanish inquisitions, fanatical cruelty done in the name of God, all that bloody horror into which men have fallen when they have cast out the tests of reason and intelligence and claimed that their beliefs and impulses were beyond question because they were God's very own. That way leads back to the shambles of religious bigotry and the nightmare of torturing beliefs and practices which we have so hardly escaped. There are few greater evils which could befall the human race than to follow the leadership of Karl Barth in this respect.

Karl Barth himself is saved from the horrors into which his procedure will surely lead if long continued, because he inherits the culture that has been developed under the tests of reason. He is living off the capital of beliefs and standards accumulated by that very method of observation, reason and experiment which he so scornfully rejects. He is saved by that which he contemptuously kicks away. But if his way of being religious is followed by any great number, so that religion in general moves appreciably in this direction for a few generations, this precious heritage of reason will have been squandered and the human race will be back again in that dark pit from which we have so painfully climbed.

The present state of mind which prevails so widely throughout the civilized world makes people avid for short cuts to a sense of certainty. We are jumpy with nerves and desperate with perplexity. Let us then give up, stop trying to find a way to solve our problems by the well tried methods of reason, observation and experiment. Let us hold our beliefs and our acts as God-given and therefore independent of every testing and criticism. Let us hold them as revealed of God. Then we can stop thinking, stop inquiring, stop trying to solve problems. Then we can act on impulse or like automatons because God reveals to us what is right and true without any labor of problem-solving on our part. Then we can indulge all our worst lusts if only we can have inner personal assurance that God has revealed to us what we feel impelled to do.

Let the content of the message of Karl Barth be as good and true as you please. I am not criticizing that. I criticize Karl Barth on his method or rather his repudiations of method. If the

content of his gospel is good and true, it is because he has got it from the church which has "struggled with the problem of right verification" and thereby has gradually achieved something noble. But Karl Barth refuses to struggle with that problem and claims to get his message straight from God. He does not even have the corrective of an infallible Bible because he does not believe in such infallibility. Consequently he draws from the Bible and interprets it to suit himself and his own private revelations.

Karl Barth is not only living off of borrowed capital, but is following a procedure which will swiftly exhaust it. This accumulated capital of high ideals and worthy standards may carry Karl Barth to the end of his life, but the next generation will have little to live by if they do not renew the accumulated treasure by the only method by which it can be renewed. How quickly it can flee from the human heart is terrifyingly apparent in a lynching mob. Such lynching parties, and worse, were common events in days of religious bigotry when men claimed that any strong desire and personal assurance springing out of the emotion generated by a mob was direct revelation of God and needed no authentication. Indeed it could not be authenticated by intelligent inquiry without committing sacrilege. The ghastly stories of witch huntings that ravaged Europe not so very many hundred years ago have been allowed to pass from memory because the thought of them is too painful and too shaming. But there they stand, and much else as bad and worse, to tell us whither we are headed if we follow the procedure of Karl Barth.

That Barth's procedure leads us in the direction we have indicated is shown by the letter from Dr. Homrighausen. Note some of his statements: "Knowledge never knows God." Barth's theology "is a drive of life, a hope, an assurance." "He must have God, *even if it makes a lie of consistence and science.*" "He (Barth) leaps into the chasm of Calvary in desperate faith, trusting a Father who cannot be proved, only believed." "There is no such thing (system of proof) as knowledge of God, but God gives assurance."

Such words as "proof," "prove" and "system of proof" are very ambiguous as Mr. Homrighausen uses them. If by proof Mr. Homrighausen means abstract logic and mathematics pure and simple, then I never anywhere suggest that such proof is required to believe in God or in the existence of anything else. But if he means to repudiate the methods by which belief is tested through positive and negative evidence in which logic and mathematics play a part, then he is opening the way to all the evils I have mentioned.

God reveals himself, says Mr. Homrighausen. But to whom? To the individual. But how is the individual to know that he is the recipient of God's revelation and not the other fellow who claims equally God's revelation but disagrees? Simply because he has personal assurance and believes, says Mr. Homrighausen. But the other fellow believes and has personal assurance also. Then who is right? So far as anything said by Barth and Mr. Homrighausen indicates, the only way to settle the question is to fight it out. And this is precisely the way men do settle it when they refuse to test their beliefs by evidence. That is the reason these men are leading us to the shambles where that sort of religious belief has always ended.

University of Chicago. HENRY NELSON WIEMAN.

Rabbi Silver Replies to Mr. McAfee

[See editorial on page 297.]

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me to comment on the article of Joseph Ernest McAfee which recently appeared in The Christian Century under the title "Jewish Solidarity in America." The space of a letter does not permit a seriatim refutation of the doctrines propounded by Mr. McAfee. They are very reminiscent of the opinions of another Christian friend of the Jews, Dr. Alfred Williams Anthony, which were also expressed in The Christian Century a few months ago.

Suffice it to indicate at the outset that Mr. McAfee's contact with Jewish life and thought must be very circumscribed if he could not find any Jews to agree that the Jew himself bears a share of the responsibility for the unfortunate social clashes which have existed and do now exist. He need not peruse our voluminous literature of the past for abundant evidence of national self-reproach and castigation. He need only scan present-day Jewish literature and periodicals to discover how mercilessly and almost morbidly the Jew analyzes himself and shoulders responsibility for private and national delinquencies, even when these do not actually exist. Our share of the guilt, however, is not where Mr. McAfee locates it—in our strong group consciousness. Rather is it to be found in our frequent apostasy from the high ethical ideals of our faith, and from acts of disloyalty to the soul and destiny of our people.

Mr. McAfee is clearly opposed to the existence of varied social groups in American society. He takes it for granted that the American society (which he never defines) has suffered "social woes" because of it. But how? He makes no attempt to explain or to specify, nor does he indicate on what basis of history or theory of American democracy he posits his dogma that there must be only one social group in America nor does he enlighten us on what he understands by "one social group."

Nor does Mr. McAfee take the trouble to prove his contention that the self-consciousness of the Jewish community in this country has been "socially baneful." Wherein? Have the Jews failed in their political or civic duties? Have they refused to participate in the political life of this nation as citizens? Have they refused to send their children to the public schools of the country and its institutions of higher learning, preferring to isolate themselves in parochial schools or in denominational colleges? Are they not represented largely in all the cultural activities of American life, in literature, the arts, the sciences and the professions? Are not Jewish business men eager to join all the "characteristic" American business groups, the lodges and fraternal organizations wherever they are admitted? Have Jews ever refused to join non-Jewish social clubs, or professional associations, when invited? Have Jewish workingmen not joined in the labor movement in this country? Have not Jewish communities pooled their philanthropic efforts in many of our large cities in common community chests? Have Jews not shared in all the national movements making "for the enrichment of our common life"?

Wherein has the group consciousness of the Jews in America been "socially baneful"? What socially desirable activities in American life have Jews refused to share in? Wherein is the Jew holding back?

In what way does the desire of the Jew to care for his own dependents because he understands them best, or to organize in defense of his persecuted brethren throughout the world, or to teach his children the language, history, and literature of his race along with those of the country, or to assist in the upbuilding in Palestine of a homeland for his people where the homeless of his race and the culture of his race may find a haven, or to preserve the beautiful customs of his people which are at one and the same time both religious and social in character (for no distinction between the purely religious and the social ever existed in Judaism)—in what way are these "focal centers of rebellion against common and wholesome social tendencies," and in what way do they interfere in "the common life of the community"? Why has not the Jew or any other individual or group of individuals in a free democracy the right to live his own life in his own way, so long as, to quote John Stuart Mill, "he does not attempt to deprive others of theirs, or impede their efforts to obtain it"?

Mr. McAfee thinks of the Jews only as a religious community, and allows them only the right of religious freedom. If the Jew would surrender everything except his "personal religious views"—all would be well with him. The anti-semitic disease would then disappear. The German Jews for decades practiced the very theory of assimilation which Mr. McAfee now prescribes for the American Jew. They tried in all ways not to be different. Their group consciousness had dwindled to a vanishing point. Intermarriage was widespread among them. There was very easy egress from the group and no ingress to speak of. Many joined the Christian church or became "konfessionslos." And yet—such is the patent bankruptcy of the whole thesis of Mr. McAfee—the most virulent anti-semitism developed in Germany, and in place of a self-willed "difference," a legal, proscriptive and discriminat-

ing "difference" was forced upon them as a mark of shame. Even non-Aryan Christian clergymen who certainly never suffered from excessive Jewish group consciousness have been "differentiated" and stigmatized in the land of classic Jewish assimilation.

One wonders whether Mr. McAfee is not unconsciously hankering after an American social and cultural *gleichschaltung* after the model of nazi *Deutschtum,* an American species of "national concentration" of the variety which is devastating the free life of Europe today.

"Social unity" or "cultural unity" is just as dangerous a slogan to raise in modern society as "racial unity." In fact the one inevitably leads to the other. In nazi Germany they have, quite naturally, been "coordinated" into one German-Nordic-Aryan dogma of infallibility.

Too many noble ideals of mankind are being broken on the wheel of totalitarian obsessions in the world today for liberal churchmen who value individualism and exalt personality to permit themselves to become champions of "unification" crusades in American life. Some do it in the name of theology. Others in the name of anthropology. Still others, like Mr. McAfee, in the name of sociology. Their inspiration and their objective are, however, the same. "Juda Verecke"!

Cleveland, Ohio ABBA HILLEL SILVER.

Are These Students to be Left Without Support?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the enclosed bulletin you will find a story of the suspension of eight students from Ohio State university because, for conscience sake, they could not take the military training. Such an act by a university official seems to me a direct denial of conscientious freedom without which no one can really follow Christ.

I came to the university two years ago last fall. At that time I was convinced that I could not be true to my conscience as a Christian if I should prepare for war in which I would have to shoot down my human brothers. Therefore I applied for exemption from military training. It was only after considerable time and trouble that I was able to obtain exemption last spring.

My experience has made me eager to help others in their efforts for similar consideration. In spite of Dr. Rightmire's attempt to liberalize the university's policy in this respect, it seems that a tragic mistake has been made. It needs to be corrected in order that the increasing number of Christian young men and women who are realizing that the war system is entirely unchristian may be free to follow Jesus in the ways of peace.

Organized religion has in many instances declared itself against the war system. Of this I am glad. No other attitude on this matter seems to me to be compatible with the mind of Jesus.

At first it looked as if the churches would have a good opportunity to prove their sincerity in adopting this position by accepting the challenge that there is in this situation at Ohio State. Many ministers here have been giving us aid. However, in spite of all that we can do, it seems that the cause of Christ is losing out in this struggle against the bonds of war that have tied up even the administration of many good American universities.

Columbus, O. CHARLES HART.

An Experience with the Hays Office

EDITOR THE CHRISTIAN CENTURY:

SIR: I have watched with keen interest your articles relative to the shortcomings of the moving picture industry, and while I have always felt that your position was absolutely sound I have had an experience within the past ten days which proves it. Mr. Hays and Mr. Milliken are in the boyish business of "passing the buck." Upon reaching home a few weeks ago from our chief moving picture house where with my family I saw "Little Women," I sat right down before my typewriter and wrote a letter to Mr. Milliken giving due praise to the production, mentioning the record box receipts registered in our capital city through this picture, and adding that we needed more pictures of this class. He wrote me immediately and among many things in his letter was an urge that I organize a Montpelier council in order to assure our local public the type of presentation in which I believed.

I answered him at once reminding him that the important move was not with us at this end of the line but the next gesture was with him and Mr. Hays at the top, a gesture that would wipe the un-American and undemocratic block-booking feature from their practices.

He fired back an answer in which he contended that I was "all wrong," etc. (You can easily imagine the trend of his argument.) To this letter I replied again, stating that it was a shame that the industry lost as valuable a man as Mr. Lowell who turned down the appointment at President Roosevelt's hand because of the pernicious block-booking feature. I reiterated my stand that as soon as the industry was free from this menace then I would be glad not only to throw my influence into the organization of a Montpelier council but that I would do my best in helping to maintain such a council. The following is his brief rejoinder in toto: "If what you are looking for is an alibi, block-booking does as well as any. I have used up some of my own and your time on the assumption that you were really anxious to help develop a practical community program in Montpelier."

What can we expect from such leadership as this?

Montpelier, Vt. J. HOMER SLUTZ.

Toward a Church Program of Action

WITH the article by Professor Holman on page 285, the discussion of what the immediate future program of the churches should be swings back to a consideration of missions. Meanwhile, discussion increases all along the line. May we again request those wishing to have a part to hold their letters within a limit of 300 words?

RELIGIOUS EDUCATION

EDITOR THE CHRISTIAN CENTURY:

SIR: Alfred W. Swan's article, "How Can The Church Teach Youth?" is splendid. It is refreshing to hear someone speak right out in meetin'; someone who understands the present day youngsters and isn't afraid to demolish typical Sunday school attitudes toward their problems, in order to build up a more helpful attitude. This article gives me great encouragement in what I am trying to do for my class of young men.

Niagara Falls, N. Y. DWIGHT E. ALLEN.

REV. ALFRED G. FISK, of the Portalhurst Community church, San Francisco, proposes a "laymen's inquiry" into religious education in America. It would prove, he believes, as important as the recent inquiry into foreign missions.

CHARLES A. MILLER, of Grinnell, Iowa, believes that the churches are so deeply involved in the profit-making system that the sort of religious education which Dr. Luccock and others call for cannot register deeply in the minds and conduct of persons in the church community until there is "a noble army of martyrs" to give the teaching realism. "Can we best appeal to the beneficiaries, or the victims, of the system to which we are opposed? If we cannot, at the start, establish a nonconformity with the system which will be recognized by both sides as efficient and durable, is it worth while to start at all?"

EUGENE CLYDE WEAFER, of Chicago, would escape the dilemma implicit in church action in the social field by having the churches establish institutes, dealing with all issues affecting human relationships, in which persons of all religious affiliations, and of no affiliation, could participate. These would make consideration of and instruction in social problems their general concern.

ARCHITECTURE

Mrs. HELEN PHILBROOK PATTEN, of Attleboro, Mass., holds that gothic forms, and the use of the altar as the focal point for the eye of the worshiper, are required by the power of past association. "For many of us the time has not yet come when we can discard 'the mountain where our fathers worshiped,' nor the 'temple at Jerusalem' as a place for our devotions. So long as we

meet together for religious services let us have our churches the expression of our inner spirit, the outgrowth of our own development, and made dear through association."

Rev. Frederick A. Meyer, of the Congregational church, Newport, Vt., while expressing his sympathy with Dean Bailey's underlying attitude, thinks that many of the specific suggestions included in that article would tend to clutter up the interior of churches, and would be "ends in themselves, distractions to the true devotion of the soul that should constitute worship."

"The day of cathedral building," says J. K. Ballou, of Aturas, Calif., "is passed, not so much because we now build more serviceably but because we have a better conception of religion; we are more practical and more sensible; we express our religion more in service than in emotion; we give more heed (I hope and believe) to the temple of our bodies and to the wellbeing of others than to the magnificence of church structures."

Rev. Ralph L. Holland, of St. Paul's Reformed church, Fort Washington, Pa., believes that the sombre quality of Protestant worship could be easily relieved by robing choirs in surplices and having clergy wear academic hoods. He appeals to the custom in Scottish churches as a corrective of the drab aspect of the American preacher.

Y.M.C.A.

John R. Swanton, of Washington, D. C., declares that the failure of the Y is to be seen in the lack of a powerful Christian youth movement at the present time. He holds that the Y could find a new dynamic in the presentation of the Gospels as the charter of a modern revolutionary crusade.

Missions

Editor The Christian Century:

SIR: Having in mind the high quality of Dr. White's writings on missionary topics my hopes were raised by the sight of the title, "End Missionary Imperialism Now!" There are three things in the article which irk the practical missionary.

First, the excessive use of the term "Christian" and "Christianity." When I think of the paganisms, the phariseeisms and the absolute denials of the teachings of Jesus which herd beneath these labels I feel like putting them into the ash can where I have already thrown "civilization." Who wishes to be a missionary of Christianity?

The second objection refers to the statement, "It means that the central aim and purpose of missions is to serve men." During the last year I have studied the life and teachings of Jesus intensely and I was overwhelmed with the importance of his doctrine of *service*. I saw how deaf his disciples are to this dominant teaching. When my mind balked at the above statement I looked on in bewilderment. I said, What is wrong with the centrality of service? My missionary experience kept on saying, It is phony. Using one of Jesus' figures of speech the objection can be stated. Let us use the figure of the vine and branches. We missionaries are the grafters and budders. The ultimate aim is fruit, good fruit, much fruit, but the immediate aim and purpose of missionary effort to to bring about an effectual, vital union of the wild branch with the Vine.

The third objection is to the statement, "And it also means that we must throw away the time schedule." The lack of time schedule has been one of the chief difficulties with missions in the past. Missionaries and mission board officials have looked upon the missionary enterprise as a permanent institution. Whereas by the very nature of the effort, a successful missionary undertaking is a temporary affair. One of the serious errors of "Rethinking Missions" lies in its proposed permanent functions of a mission. There are no permanent functions of a mission. By all means let us have time limits in mission work and keep to them. Let us, in some time that may properly fall under the term "now," stop directing the church, overseeing the school and bishoping it over the Christians of other lands. Let all missions that have come to the venerable age of 100 years be closed out of the books with the entry, failure.

Finally I note, "The kind of results we want . . ." and "It will take centuries, not decades, to get the Christian gospel into the minds and hearts. . . ." Imperialism is in the heart. If the gospel is given its head it is going to go faster and farther and deeper than this schedule allows and produce results that we have not anticipated; results as yet unknown to Christianity.

Auburndale, Mass. Merlin W. Ennis.

Rev. H. J. Strickler, of the American Presbyterian mission, Shahdara, Punjab, India, warns that one issue which will be up for decision in the period under discussion is that of compulsory attendance at Bible classes in mission schools in India. Mr. Strickler believes that the experience of the past few years, together with a Christian attitude toward the question, should lead all mission bodies to make Bible study an optional course on the part of Indian students.

General Church Problems

R. B. Guinnes, of Valley Stream, N. Y., believes that the real enemy which the churches must confront if they are to effect their ends is "not war or capitalism but any form or practice of competitive independence."

Rev. Herbert C. Small, of the Church of the New Jerusalem, Pretty Prairie, Kan., protests against the lack of attention being paid the message of Swedenborg as a guide for the church in the present hour. "After being reared in the best orthodox surroundings, and then, in full maturity of thought and judgment, penetrating the veil of silence thrown around the voluminous writings of this great prophet, and subsequently devoting the best 40 years of my life to the mastery of their content while keeping pace with the best thought of the day, I wish to suggest in all candor that the greatest service the church can render to itself and a troubled world for the next five years, or for the next fifty for that matter, is to lift the writings of Swedenborg into public notice, introduce them into the curricula of its seminaries, consider and discuss them in pulpit and rostrum and press, and train the young in their principles until they become household words."

The Question Box

Is the rendering "debts" in the Lord's prayer as recorded in Matthew a satisfactory translation of the text? It seems to imply a commercial obligation, which was not what Jesus had in mind. Would not some other term be preferable? W. B. L., Denver, Colo.

THE word "debts" occurs in most of the translations of Matt. 6:12, the classic passage in the Lord's prayer. It is the rendering of the Greek word "opheilemata," which means variously offenses, obligations, sins. But it is to be noted that two verses further, in 6:14, the same idea is expressed by another word, "paraptomata," which is rendered in most of the versions "trespasses," with variants of "offenses," "faults," "sins," "shortcomings," "transgressions," in none of which is the commercial notion of money obligations implied, as it is in the word "debts." The rendering "debts" and "debtors" in the customary form of the universal prayer has the single advantage of brevity as contrasted with the longer word "trespasses," and the following words.

But it has the double disadvantage of putting emphasis upon a financial aspect of common dealings which is foreign to the Master's thought in this connection; and of making difficult or impossible a unified reading of the most revered and meaningful portion of the church service. The liturgical churches use habitually the form "trespasses." Many other congregations accept the form with "debts." In a united service this inevitably causes a certain hesitance and uncertainty as that part of the service is reached, and this is somewhat distracting. Would it be an advantage if all the churches used the form with "trespasses," which is certainly nearer the thought of our Lord, and more conducive to uniformity of reading?

It is probably true that long familiarity with the form of the Lord's prayer which uses the form "debts" has blunted somewhat the commercial aspects of the term, and the worshipers accustomed to that rendering mentally retranslate the term into its social and religious meaning. Yet it is a question whether it would not be of advantage to remove the difficulty by the substitution of the much more commonly employed biblical term, and to discontinue the use of a term once used in the sense of "sins," but no longer having that meaning. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Terrorist Spirit Grows in Bengal

Murders of Officials Bring Demands for Drastic Amendments to Law—"Death Within 48 Hours"

(Correspondence from India)

NAGPUR, Jan. 30.—Ever since the rise of aggressive nationalism in India in the first years of the present century, there has been growing a movement of anarchism or terrorism which relies on violence and murder for winning freedom for India. As in all other countries, this movement has been working in secret. Underground methods have always been followed. Though outrages by members of this terrorist party have happened during all these years in different parts of India, Bengal has been unfortunately prominent more than any other province in supplying the men for keeping alive this movement, in spite of all the stern measures government has been taking to scotch it.

In more recent years, with Mahatma Gandhi assuming the leadership of Indian politics, many of those who believed in violence have been influenced to abandon their methods and give non-violence a chance. But, realizing that the high ideal of non-violence which Mr. Gandhi and his followers have been pursuing has not brought India any nearer to self-government, there has developed in quite recent years a revival of the cult of terrorism. Young men and sometimes young women have been forming themselves into secret associations for murdering British and Indian officials. They often organize armed robberies on rich people, and in this way they raise the funds needed for their hazardous operations.

For the last three or four years these secret organizations have been busy in some parts of Bengal. In the districts of Chittagong and Midnapur of Bengal some of the most daring political murders have been committed recently, including the cold-blooded murder of the British head of the Midnapur district when he was playing a game of football. A few weeks ago in Chittagong some Bengalee youths tried to kill several Britishers by the use of deadly bombs.

* * *

Government Measures to Meet Terrorism

The central government has passed several laws for dealing with terrorism. And the Bengal government has on its statute book special laws under which the police and the government authorities can deal drastically and summarily with those involved in these crimes. A large number of Bengalee youths have been arrested on suspicion and detained in prisons outside Bengal. The district authorities have promulgated regulations of a very severe character, under these laws, by which the freedom of movement of certain classes of people of a particular locality has been restricted, under threat of severe punishment.

A curious feature of all such measures is that they are directed mainly at the Hindu population; the Muslims, though they form a large proportion of the population of Bengal, being exempted. This discrimination is based on the theory that the terrorist government is essentially a movement promoted by Hindus. The governor of Bengal gave public expression recently to this view in his speech at the St. Andrew's day dinner at Calcutta. Naturally this policy is only helping to embitter the feelings of Hindus toward the government.

As an example of the strict measures adopted against Hindus as a class the order issued by the district magistrate of Chittagong a few days ago may be quoted by which all Hindu "bhadralok" (middle class) men in eight thannas (administrative units) adjoining Kotwali Chittagong up to the age of 25 are directed to remain indoors for one week. Such orders are intended to prevent young Bengalees from getting into touch with and offering any kind of help to terrorists. But it is very doubtful whether by such methods the object in view can be achieved.

* * *

Government Seeking Greater Power

The recent murders and attempted murders of Britishers in the districts of Midnapur and Chittagong by members of the terrorist party and the fear of the authorities that many people in Bengal are in secret sympathy with the terrorists, however much they may condemn their outrages in public, have produced a panicky feeling among the Europeans of Bengal. They are naturally very bitter against Indians of the terrorist group who strike them in the dark. They have been demanding that the death penalty should be imposed "within 48 hours" on persons carrying unlicensed arms and that the suspects, their families and dependents should be removed to the Andamans.

The Bengal government has apparently yielded to some of these demands of Europeans in Bengal. For a bill to amend the present Bengal criminal law somewhat on the lines suggested by the European group is soon to be introduced by representatives of the government before the legislative council of Bengal.

This bill proposes among other things the imposition of the death penalty for possession, manufacture or sale of firearms and explosives "if the offenders intend to use them for commission of murder or abetment thereof." It is also proposed to make it an offense under the press act to publish "prohibited information" or to express "undue concern and sympathy for detenus and convicts in the Andaman islands."

We can only hope that when these alterations in the existing law are moved from the side of the government before the Bengal legislative council they will not be accepted by that body. The passing of such measures instead of preventing terrorism, as the government hopes, will only further embitter the feelings of the people and make the work of the government extremely difficult.

P. O. PHILIP.

Dr. Steiner Hits Dry Sermons

Grinnell Professor and Bishop McConnell Principal Speakers at Pastors' Convocation—No Liquor Law Yet

(Correspondence from Iowa)

DES MOINES, Feb. 12.—The annual convocation of ministers of Iowa has again come and gone, with an attendance of about 250. The headliners of the program were Bishop Francis J. McConnell and Prof. Edward A. Steiner. Dr. Steiner gave the ministers a pretty severe "panning" for their ineffective preaching in a crucial age—the "cut and dried sermons, mostly dried." This was in his first address and was widely reported in the press. It was regrettable that the constructive things said in this address, and particularly in the two that followed, did not receive equal publicity. Bishop McConnell, as usual, brought the compelling challenge of the social bearing of the Christian religion, and drove his message home with very telling illustration from his long and rich experience. The new convocation president is Dr. S. D. Hough, of Sioux City.

* * *

Fellowship Group Results From National Tour

In the early fall, the team representing Catholics, Protestants and Jews visited Des Moines—Father Ross, Rabbi Lazaron, and Dr. Clinchy. As a follow-up, a group has been formed in Des Moines, of which it is the writer's privilege to be a member, which is meeting once a month at a dinner conference. The group at present is composed of five priests, five Protestant ministers and two rabbis. The meeting is informal, but a topic for discussion is agreed upon in advance. The January topic was "The religious implications of Hitlerism." The fellowship of this group is very frank and friendly.

* * *

Church Council Has a Surplus

It may be of interest in other cities, in view of the fact that the report comes that nearly every council of churches closed the year with a deficit, to know that the Des Moines council ended its year with a fine enthusiasm for the council work in the city, and with nearly a hundred dollars in the treasury! Several churches have recently lined up with the council as contributing members, and the membership today is the largest ever reported.

* * *

Legislature Still Debates New Liquor Bill

Iowa, a dry state before we had national prohibition, is wrestling with the liquor situation. A committee for study of the situation was appointed by the governor some months ago, and the church was represented in the person of Dr. Stoddard Lane, pastor of Plymouth Congregational church,

Des Moines. A bill has passed the lower house of the state legislature which embodies some of the recommendations of the committee and eliminates others. This bill provides for state control of hard liquors. The committee's recommendation of local option was turned down, as also the recommendation for the appointment of a state commission to promote temperance study. The bill is pending this week in the senate, and there is some hope that this body will incorporate the latter proposal. Meanwhile, Iowa is having its share of disasters, with an increasing number of automobile wrecks.

* * *

And So Forth

As in many cities, a religious education group was formed in Des Moines last year under the direction of the national Religious Education association. It found the discussions so interesting that, while the immediate matter in hand was finished last spring, the group decided to continue as a discussion group and meets monthly. Its membership includes ministers, priests and rabbis, and also two professors from Drake university faculty, an editor, the executive secretary of the Iowa Teachers association, some business men, etc. The group has several members from the colored race.

The city has been greatly saddened by the untimely death, from pneumonia, of Principal R. R. Cook, of the Roosevelt high school. He was a great educator and a great Christian leader.

Business conditions in this area seem considerably improved. Des Moines merchants reported the largest holiday trade by far for a number of years. The corn and hog loans have set a large amount of money in circulation and the effect is felt in every kind of business.

WARREN C. TAYLOR.

New York U. Students Denounce War

More than 700 New York university students participated in two anti-war meetings at the uptown and downtown centers of the university, on Feb. 15. Five faculty members spoke at a meeting in Washington Square, and two at a gathering at University Heights. At the uptown meeting resolutions were adopted condemning the military program of the government, and the R.O.T.C. Two resolutions adopted at the downtown meeting condemn the intervention of Italian troops in Austria and the attack of the Austrian government and the heimwehr on the Austrian workers.

Catholic Bishop Addresses Seattle Jews

For the first time in Seattle's history, the Jews of that city were recently addressed by a Roman Catholic bishop. The Rt. Rev. Gerald M. Shaughnessy gave an address on "Good Will Between Catholic and Jew" before an open meeting of the B'nai B'rith, Jewish fraternal organization. A record breaking audience listened to the message.

Religious Journals Barred From Germany

The National Conference of Jews and Christians reports that the Commonweal, Roman Catholic weekly, and the World Tomorrow, religious-socialist organ, have been barred from Germany.

Church College Leaders Troubled

Current Conditions Cast Gloom Over Convention—Bishop McMurry Buried from Church He Once Led

(Correspondence from St. Louis)

ST. LOUIS, Feb. 13.—The meeting of the Association of American Colleges brought also several denominational college groups for their annual sessions. They were serious-minded men, who seemed to realize the times were making demands upon them for new studies and rethinking of the educational problem. To an observer the denominational college men seemed to be in a state of frustration by reason of financial difficulties, overlapping and competition. The whole group seemed as men confused, confronting a great world problem wherein in times past they had been leaders and teachers of the way of life. Yet there were men among them who gave evidence of serious thoughtfulness, who realized colleges as well as all other human institutions were being compelled in this day to give a reason for their existence.

* * *

Sell 250,000 Mission Study Textbooks

Bishops and missionary secretaries with special speakers of the Methodist church, south, held two of their thirty-four nation-wide meetings in Missouri at Sedalia and St. Louis. The ministry of the entire state was reached in these inspirational fellowships. Two hundred and fifty thousand study books for use in the cultivation period now on were sold in the various meetings. The appeal is urgent lest the missionary enterprise suffer further retrenchment. A special offering will be received at Easter time. The outcome of these efforts will largely determine general conference legislation with respect to the missionary service and church benevolences.

* * *

Bishop McMurry Falls In Active Service

In the death of Bishop W. F. McMurry while in the midst of his official duties in his area, Maryland, West Virginia and Kentucky, American Methodism has experienced a great loss. Bishop McMurry was of the Asbury type, an incessant traveler and an indefatigable worker. When duty called he never tarried. Though a sick man he went forth at the call of his church and carried through his task to the end. He made an heroic figure as he turned aside the warnings of his friends and gave the full measure of his devotion to the last meeting. His accomplishments as secretary of the board of church extension, president of Central college and large episcopal service are his memorial. His funeral service was held at Centenary Methodist church, St. Louis, where he had had a distinguished pastorate and received 2,000 new members.

* * *

Dr. Rufus Jones Calls Rethinking Necessary

Dr Rufus M. Jones, of Haverford college, one of the authors of "Rethinking Missions," seemed to be on the defensive

A revised edition of

OLD TESTAMENT LIFE and LITERATURE

by

I. G. Matthews

This is a new up-to-date edition, revised in the light of recent discoveries in the field of Biblical interpretation.

Here is an all-round introduction to the ancient world of Israel: its tribal beginnings, its rise to nationality, its career of independence, and its history as a subject people. The book is a standard text in its field.

$1.75

ALTAR STAIRS

by

Joseph Fort Newton

This little book is a collection of prayers dedicated "To all who, weary of seeking without finding, are willing to walk the quiet way of prayer." It is especially suited for devotional purposes during the Lenten season.

$2.00

Arthur Kenyon Rogers'

new book

ETHICS and MORAL TOLERANCE

will be of interest and importance to every thinking person, for it tackles, in a particularly vital manner, one of the biggest problems of the age: the doubt, confusion, and perplexity of this generation in regard to its moral standards.

$2.50

THE NEW CHURCH and THE NEW GERMANY

by

Charles S. Macfarland

Because both the present German government, and the churches opened all doors to Dr. Macfarland, he has been able to present in this book a great many illuminating facts never before made public. His is the most inclusive, revealing summary of the position of the churches in Nazi Germany yet published.

$2.25

THE MACMILLAN COMPANY
60 5th Avenue, New York

when he addressed the Ministerial alliance, but he put across a great message and gave his auditors a point of approach for rethinking and clarified the views of many. He said: "There can be no great wave of missionary power without rethinking and no greater religious faith until men take stock of religion in accord with the deepest issues of life. We need a rethinking of Christianity at home. We must study the whole of life. Foreign missions the past 125 years in every land has been a miracle. There will be no lack of power when a new awakening comes. There are no problems to him who has an expectant attitude."

* * *

Ministers Confer with Other Professions

The civic committee of the church federation led by Dr. George A. Campbell, president, and Dr. George M. Gibson, committee chairman, has inaugurated a series of informal conferences on mutual interest in the community between groups of ministers and leaders of other groups. Two meetings have been held, one with a group of physicians and the other with a group of educators. Both have been mutually helpful and full of surprises in both similar and dissimilar views on common problems. The conversations will continue with other groups including the local college men, city officials, chamber of commerce, labor, legal, business, newspaper, social workers, young people's leaders and socially minded women.

* * *

Woman's College Will Revise Curriculum

In the belief that colleges are not training women for the life in the world which woman is to meet under changed economic conditions, Lindenwood college has initiated a complete revision of its curriculum. Dean Alice E. Gipson says women will find it harder and harder to get positions. Women as well as men have fallen down in their morals. The fact that educated people went to such lengths in exploiting their fellowmen is the reason the country is in trouble today. President John L. Roemer and the board of directors have approved the suggested change.

* * *

And So Forth

Miss Grace Abbott, chief of the United States children's bureau, and the principal speaker at the child welfare conference, said: "Six million children in families are on federal relief rolls. No one knows how these children are being affected, but it will take a long time to get out and not all will get out. Children always mean sacrifices and the best welfare programs are in those places where people are ready to plan and sacrifice."

Seven denominations are cooperating in six citywide standard training schools. This is the most extensive effort for teacher training St. Louis has known. The development has been one of the forward movements of the church federation. Sunday school evangelism also will be emphasized looking to the reception of new members at Easter time. CHARLES O. RANSFORD.

Dr. Roberts Will Lead Hartford Conference

Dr. Richard Roberts of Toronto will lead the pastors' conference to be held at Hartford seminary next September. He has chosen as his subject, "The Culture of the Inner Life."

Society's Crisis Stirs Convention

International Council of Religious Education Forced to Face Social Issues by Pressure of Current Events

(Special Correspondence)

CHICAGO, Feb. 16.—While the priests of the Christian religion in Chicago, in accordance with pleasantly medieval custom, were marking gray crosses of palm ashes upon penitent foreheads, the annual meeting and quadrennial convention of the International council of religious education came to its climax at the Stevens hotel. The religion of penance and palm ashes and the religion of psychology, religious drama, adult education, and the building of the new social order are sometimes hard to identify as branches out of a parent stem.

By and large, the International council of religious education has probably been one of the more conservative of the interdenominational instruments of Protestantism. But the possibility of revolution, the new deal, the bankruptcy of the nation, and the shrinking financial support for church enterprises forced upon the annual meeting and the convention a most realistic facing of our social and economic crisis. The new spirit first became evident in the sub-committee on young people's work of the educational commission. From there it was carried over into a meeting of the interdenominational young people's commission—an organization which is not related to the council—and swept on into the deliberations of the advisory section for young people's work of the International council itself. Some practical suggestions took form, of which more later.

Creating a Sense of Sin

At the Tuesday morning session of the adult work advisory section Kirby Page led a panel discussion on "Educating Adults in a Christian Social Philosophy." Tuesday evening he spoke before a joint conference of the leadership training, adult, and pastors' advisory sections on "The Function of the Church Leaders in Building a Christian Social Order."

It is the calling of the Christian leader to create in the mind of modern man a conviction of sin, a sense of guilt, penitence, conversion, Kirby Page pointed out. Anything that debases personality or embitters human relationships or keeps man away from God is sin. Sin abounds in our world.

But it is also the function of the religious leader to create confidence in human nature and in those spiritual processes which alone guarantee a decent society. Human nature itself is potentially either good or bad. The stimuli of his environment determine man's moral direction.

The quadrennial convention itself heard Mr. Samuel S. Wyer, a consulting engineer of Columbus, O. Confessing himself a capitalist of independent income, Mr. Wyer nevertheless presented a devastating analysis of the true bankruptcy of our economic life. Mr. Wyer asserts that only a new social concern at the heart of American capitalism can save it from complete collapse. He gives the present system two years. By that time, if the new motive has not been generated, there will inevitably be chaos.

The easy oratory of the engineer from Columbus could not disguise the chilling nature of the facts which he presented. He pictured a country bankrupt, with total wealth of 201 billions and with total internal and domestic debts of 238 billions. The investing class, he promised, is going to have to take further and severe punishment. Professional classes—especially the school teachers—are going to have to take more punishment, for one-half of the supposed wealth upon which the American tax structure was built has disappeared. At least ten years of suffering and submergence lie ahead of American young people.

Betrayed by Corruption

Joy Elmer Morgan of the National Education association spoke before the convention Thursday morning. He envisioned a society in which the bread and butter tasks will be a minor interest of mankind and in which a vast number will be set free for the tasks of health, leadership, culture, and the spiritual life of man in general. He did not say much about how to get from where we are to the new land. Among other things Dr. Morgan asserted that, contrary to pessimistic opinion, the home, the church, and the school have not failed. Later some brother inquired what *has* failed, if not the home, church, and school. Dr. Morgan replied that our situation is chargeable to corruption and to a new and technical augment to our productive capacities. We have not yet had time to effect the changes which the new day demands in our whole outlook on life.

Among the technical religious education men at the annual meetings and the convention Dean Luther Weigle of Yale seemed to bring inspiration to the largest group of hearers. His emphasis was upon a wider and more inclusive definition of religious education—one which includes the home as an educative factor and which looks upon other church activities than those of the church school as also having educational significance.

One of the things which strikes the nonprofessional observer is the size and complexity of the religious education movement as represented by the council. About 1,000 persons attended the various sessions, all told. They covered two weeks. First there were 11 sub-committees of the educational commission of the council. Then there were 16 advisory sections. It is the purpose of these latter to provide discussion, instruction, and inspiration for the specialized workers in the religious education field. Then came the quadrennial convention of the council and, finally, the meetings of its executive committee.

One reporter, of course, could scarcely keep the run of program and discussions in all the advisory sections; but by pressing one's friends into service one could obtain some idea of the wide range of interests traversed. In the professional section it was an emphasis upon coordination of effort between the various religious departments of a university. Dr. William Clayton Bower reported practice at the University of Chicago.

Marriage and the Home

Speaking before the directors' section, L. Foster Wood of the Federal council commission on marriage and the home spoke of a happy family life as an achieve-

ment and not as an accident or as simply the gift of God. The church has taken largely a negative attitude toward sex, he pointed out. He urged that sex, properly understood, can greatly enhance the total love life of husband and wife. (This looked, of course, in the direction of birth control, though the term was not used.)

Dr. Thomas on Temperance

Ernest Thomas, Canada correspondent of The Christian Century and secretary of the social service commission of the United Church of Canada delivered a brilliant address before the editors, on temperance. Much temperance propaganda has been plain falsehood, he pointed out. One drink does not always, physiologically, lead to another. But one drink does lead to the loss of valuable inhibitions as well as inhibitions that one is glad to get rid of, and to a social situation where heightened suggestibility takes another drink and yet another and, perhaps, goes on to the gravest immorality.

Before the regional and state executives' section, the paramount theme was mergers and cooperation. The New Jersey system was much discussed. There is no merger in New Jersey, but a system of cooperation between three denominational workers and the state council of religious education. By this arrangement the various denominational workers serve about fifty-fifty their denominational interests and the larger state responsibilities. In some states there is actual merger much to the detriment, it was felt, of religious education.

To Test Missionary Education

The missionary education people are going to test the effectiveness of their work. They have various experts at work on a series of tests later to be used with all age groups. Missionary education, of late, has been centered in "projects" each definitely restricted to one missionary area. At least one blast was delivered against this system as narrowing the missionary interests of youth.

The young people's workers are going to get down to business, as was suggested. They have worked out a program under the title, "Christian Youth Building a New World." In favor of this new program which will specialize in action and which will urge the young people to take hold of definite situations in their own communities, they have thrown out of the window much pre-arranged material.

Their new program has five points: The new person; the new church; the new community; the new nation, and the new world. They will discuss it further at a meeting of all young people's workers in Pittsburgh late in March and will then take it to the Christian Youth Council of North America.

Wednesday night of the quadrennial convention session was given to a dinner in honor of the long service of Mr. Russell Colgate, a layman, the president of the council. Mr. Colgate was reelected president. Dr. John R. Sampey of the Southern Baptist theological seminary in Louisville was elected vice-president. Hugh Magill and J. L. Kraft, secretary and treasurer, respectively, will come up for election late this week by the executive committee. Dr. Magill's hand was, of course, evident in the whole set-up of the meetings.

MIRON A. MORRILL.

Duluth Holds Pre-Lenten Meetings

Annual Series Conducted for Quarter Century—College Choirs Famous—Dr. Nielsen to Return to China

(Correspondence from Minnesota)

VIRGINIA, MINN., Feb. 17.—The 25th series of pre-Lenten services were conducted last week, Feb. 5 to 10, at the Lyceum theater in Duluth. For a quarter of a century these services have been maintained without a break. During much of that time, speakers from outside of the city have conducted the services, but for the past two years local pastors have acted as speakers. The topics this year followed the general subject of "The Mission of Christ"—as person, as teacher, as comforter, as Savior, as Lord and King; and the final one, "Christ my challenger."

* * *

St. Olaf Choir Master Honored

A group of Minneapolitans last week honored at a luncheon a man who has won international reputation as a choir director, the founder and for 30 years the leader of the famous St. Olaf college choir, Dr. F. Melius Christiansen. This choir of St. Olaf's college, Northfield, has developed through these 30 years into an organization known throughout this country and Europe. They sang at the Sunday afternoon concert given by the Minneapolis symphony orchestra on Feb. 18.

* * *

Goodwill Reports

Through the year of economic distress, the Goodwill industries of Minneapolis has continued to carry on a strong program of activity according to the annual summary of work given by A. F. Carlyle, the superintendent. Work was provided for 253 men and women all of whom are handicapped either by age or physical injury, and thus unable to compete with able-bodied people. These men and women worked approximately 100,000 hours and the payroll amounted to $30,000. This is a work most worth while.

* * *

Nielsens to Return To China

Undaunted by six months as a prisoner of Chinese bandits last year, Dr. Niels Nielsen, missionary physician and graduate of the University of Minnesota, is planning to return to his station at Siu Yen, Manchukuo, this year. Dr. Nielsen was captured by bandits in April of last year and held for 196 days. A ransom of $170,000 was asked, but finally he obtained his release by the payment of about $4,000 to discontented guards.

* * *

Praises Military Drill

Apparently aroused by the opposition to military drill in our colleges and universities expressed in a number of schools, Major Theodore H. Sweetser of the medical reserve, comes out in a spirited defense of the value of military training. He calls attention to the fact that the nation needs adequate defense and that trained leadership cannot be supplied overnight in an emergency. He is disturbed by the reports "that agitators have been trying to break down the morale of students in respect to their responsibilities toward the government." He asserts that "the young man

Books for Your Lenten Ministry

● GREAT QUESTIONS OF THE LAST WEEK

B. H. Bruner. These sermons on the questions of the Last Week are related to the very heart of Jesus' life and teaching. They will be found very helpful in planning Lenten sermons—particularly for a series of Sunday night and midweek messages, or for congregational study during the last week of Lent. **The Questions:** I, Who is Jesus? II, By What Authority? III, God or Caesar? IV, When Cometh the End? V, Which Commandment is Greatest? VI, What is Truth? VII, What Place Jesus? **$1**

● THE TRAGEDY AND TRIUMPH OF EASTER

Wm. H. Leach and J. W. G. Ward

A One-Volume Lenten Worship Cyclopedia containing "a wealth of information and counsel for a meaningful, significant keeping of Lent and Easter, together with sound and deeply spiritual meditations opening to all the essential lessons of Easter's truth."—*Christian Century.* **$1.50**

● THE QUESTION OF THE CROSS

Edward L. Keller. These sermons treat with deep insight the necessity of knowing and applying to present-day life and practice the spirit of Jesus' overwhelming sacrifice. "He answers many critical questions concerning the Cross."—*Presbyterian Advance.* **$1**

● THEY CRUCIFIED AND CRUCIFY

Edward L. Keller. "A fine presentation of old truths in a decidedly new manner. Excellent material for sermon building."—*Zion's Herald.* **$1.50**

● THE RESURRECTION FACT

Doremus A. Hayes. A chapter-by-chapter study of the New Testament testimony to the Resurrection. "Cogent and convincing."—*Religious Book Club.* **$2**

COKESBURY GOOD BOOKS **PRESS** NASHVILLE TENNESSEE

"It recommends itself"

Praise and Service

Edited by

H. AUGUSTINE SMITH

"THIS hymnal recommends itself in every way for use in the churches. It has not too many hymns. It is not cumbersome. There are no hymns that are not easily singable. The responsive services are very inspiring. The book is well printed. . . . There do not seem to be any discrepancies or imperfections in it."—*The Christian Intelligencer.*

$100 a hundred

Examination copies available

D. APPLETON-CENTURY COMPANY

35 West 32nd St. New York

By

FRED EASTMAN

A Powerful and Beautiful Easter Pageant

TRIUMPH OF THE DEFEATED

8 Speaking Parts. No Scenery. 1 hour. 35 cents. Royalty, $5.00.

and

OUR LEAN YEARS

A New Play full of emotion and suspense. 40 min. One act. 8 men, 6 women. 35 cents. Royalty, $5.00.

SAMUEL FRENCH

25 W. 45th St. New York, N. Y.

Individually Tailored . . . by American Craftsmen

Pulpit and Choir GOWNS

Embroidered Pulpit Hangings, Bookmarkers, Fabrics, etc.

Custom Tailoring for Clergymen—Junior Choir Vestments

Lowest prices consistent with values. Correspondence invited.

Specialists for half a century

Cox Sons & Vining, Inc.

131-133 East 23rd Street, New York

who has learned through military training both to carry out and to give orders, has a distinct advantage when he applies for a position." He is particularly desirous that there be no disturbance in such training at the University of Minnesota.

* * *

To Help Indians

A move to help the Indians of northern Minnesota is seen in an amendment to the interior department appropriation bill setting aside $5,000 from funds allotted to the Indian bureau to establish a cooperative marketing association for the Chippewa Indians of this state. The purpose of the organization is to enable the Indians to get better prices for their rice, blueberries, furs and fish, thus rendering this group of Americans more nearly self-sustaining. Little enough has been done for the Indians in this respect, and it is hoped that this may prove of material help.

* * *

Protests Naval Bill

The Minnesota federation of churches has forwarded to Minnesota members of congress an emphatic protest against the Vinson bill which provides for an enlarged army, navy and air corps. The protest reads: "We deplore this naval, air and army program because we sincerely believe it will aggravate the international situation; that it will stimulate further competition in armaments; that it is the negation of the spirit of our pledge solemnly enunciated in the Kellogg pact; that its passage will undermine the confidence of large sections of the nation in the other sincere efforts that you are making on behalf of national recovery.

* * *

Resent Statement by Federal Authorities

Various officials of the twin cities are expressing resentment at the statements of Senator Copeland and Attorney General Cummings relative to the crime situation here. Mr. Cummings' statement that "if there are two cities in the country that need cleaning up, they are Minneapolis and St. Paul," was followed by the prediction of Senator Copeland that his committee would move into the twin cities in force and proceed to "tear the lid off the northwest underworld." Naturally these cities do not like it. Police Chief John T. Hart of Minneapolis says Mr. Cummings has made a serious mistake in classing his city with St. Paul as being in need of a house cleaning. Mayor Mahoney of St. Paul says that no city nowadays is immune from a raid by national criminals, and that St. Paul has suffered because it is unfortunate enough to have a number of individuals able to pay large ransom demands.

* * *

Another College Choir

In another paragraph attention is called to the 30th anniversary of St. Olaf's choir. One year or so ago, I called attention to the reputation achieved by the choir of Hamline university of St. Paul. A third, the Augsburg college choir, is now receiving most favorable comment by music lovers. Three fine choral societies in one state is worthy of mention. Minnesota is proud of them.

EDWARD W. STODGHILL.

Three Penny Bits Save Missions

Scottish Church Wins Astonishing Response to Appeal for Small Coins—Great Educator Dies

(*Correspondence from Scotland*)

WHITLEY BAY, Feb. 7.—The Church of Scotland has again risen magnificently to answer the threat of curtailment of its foreign mission enterprise. The receipts for the first 11 months of 1933 being quite inadequate to maintain the work on the present basis, the moderator of the general assembly, Dr. MacLean Watt, issued an appeal for a million "three penny bits" as a Christmas offering to stave off defeat. As we have a million and a quarter members, this amounted to a request for four-fifths of our members to give an extra 3d for foreign missions—that "little more and how much it is." It has been another bad year industrially; the tide seems to be turning at last, but in Scotland less than in England, and in Glasgow (where we have more than 220,000 members) least of all, for whereas unemployment decreased 18 per cent during 1933 in Great Britain as a whole, the betterment was only 9 per cent in Scotland and only 4½ per cent in Glasgow.

There was a widespread and stirring response to Dr. Watt's appeal through the public press. Somebody anonymously at once sent in a cheque equivalent to 3d from every communicant in the presbytery of Mull. Another unknown member sent in 3d for every inhabitant of his native parish. Another person, having read of the death of a venerable peeress with 70 descendants, calculated that he had some 80 relations, and sent in threepenny bits for all of them. A church in a depressed area put a box in the vestibule for eight days (including two Sundays) and got out of it £35—£10 more than 3d per member—made up of thousands of coins. Ministers sat in their vestries at specified times to receive contributions; churches took retiring collections; the women made special efforts. Exact figures are not available, but it is estimated that the response to the appeal was not less than £6500, while private efforts by one or two friends brought in another £3000 in addition. A million threepenny bits exactly would have brought in £12,500. The total receipts for foreign missions for 1933 from congregations and direct individual donors, accordingly, amounted to £117,211, the highest figure from these sources since the union and nearly £5500 more than the previous year, but the grand total from all sources was £4000 less, due to a drop in the amount of legacies. The actual year's workings were thus paid for in full, but the budget was not met by about £4000, since the assembly had ordered the past deficits to be liquidated at the rate of £5000 per annum.

* * *

Macintosh Praises Karl Barth

Dr. H. R. Mackintosh, ex-moderator and the leading theologian in Scotland today, in his Croall lectures spoke most highly of Karl Barth. There was no extravagance, he maintained, in calling Barth

the greatest figure in Christian theology that had appeared for decades. Yet it was plain from his humility and his humor that he by no means regarded himself as beyond the reach of criticism. His theology moved but it did not crystalize. Under God it was helping to form and reanimate the church of today. It was something to encounter a man who bade us acknowledge God as the Holy and Living One, who has spoken once and for all in his Word. Nothing mattered except that the church should know God aright and honor him according to his sovereign will.

Barth had been scouted as no more than an obscurantist, yet it was possible for the Christian to respond to him with elation. What he offered us was the theology of a great volcanic soul that had trembled at the Word of God, bowing before that objective revelation which was as much above our jurisdiction as the stars in the sky. He was compelling us afresh, as believers, to put aside all mere immanentism, to face sin and death, and to listen to God speaking. His theological work, the changes in which brought it constantly nearer to the most positive Scottish tradition, was today only half done. It would be an enrichment to the whole Protestant world if one day his structure was made complete.

* * *

Sir Donald MacAlister, Principal Of Glasgow, Dies

The Scottish race has lost another great soul in the death of Sir Donald MacAlister, for 22 years the principal of Glasgow university, and since his retirement in 1929, the chancellor of the same institution. His learning was immense and covered a wide field. He was a member of the General Medical council for 42 years, and its president for 27 years. He held degrees from Cambridge, Oxford, Glasgow, St. Andrew's, Aberdeen, Durham, Liverpool, Bristol, Wales, Dublin, Belfast, Montreal, Toronto and Athens. He was created K.C.B. in 1908 and baronet a decade ago. He had an uncanny flair for languages, so that on one occasion he delivered an after-dinner speech in seven languages, including Chinese and Japanese. His little book "Echoes" contains a bewildering assortment of poetical translations; Oliver Wendell Holmes into German (prompted by a kindly challenge of the autocrat himself); Omar Khayyam into the ancient speech of the Welsh gypsies; Robert Louis Stevenson into Norse; modern Greek poets into English; French, German, and Irish poets into broad Scots. Yet with all his vast intellect and the wide range of his knowledge, he never lost the deep religious fervor of a highlander bred in the old traditions. He was an elder in the kirk throughout his academic days.

When called to the principalship of Glasgow, he was distressed to find no university chapel in existence, but this defect he remedied when he secured that the war memorial should take the shape of a beautiful college chapel, and one of his last acts as principal was to create the post of university chaplain and to assist in the appointment of the first holder of that office. He may have broken the 150-year tradition of a clergyman principal, but he worthily maintained the high tradition of a religiously minded principal, whose worth to the university was all the greater because he loved and served his Lord.

MARCUS A. SPENCER.

New England Leaders Change

Dr. Merrill Goes from Mission Board to Pastoral Supply—Hot Debate on Child Labor Amendment

(Correspondence from New England)

WESTMORE, VT., Feb. 15.—The retirement of Rev. A. J. Covell from the secretaryship of the Congregational board of pastoral supply, after 20 years of constructive service, calls attention to the achievements of this unique New England agency. In congregationally organized denominations, the problem of filling pulpits, with justice both to churches and ministers, is difficult. Forty years ago, the Congregationalists of Massachusetts established a bureau which, according to its first secretary, Dr. C. B. Rice, sought to do this by furnishing "information, complete, appreciative, yet discriminating and truthful." Churches outside of the state increasingly sought its aid. Under Dr. Covell, the proposal of national service was tested but rejected because a regional office was found more feasible. The six New England states named representatives upon the board. Its files include the records of 67 per cent of the ministers of the denomination and 8,000 "who have turned at times with yearning for that fold." An average of 140 candidates have been sent out each year, besides supplies; and settlements have averaged 100. From 75 per cent to 93 per cent of pastorless churches in the area have secured help from the board, and an increasing proportion of stronger churches. Incidentally, its touch with the churches enabled it to report last year increasing "spiritual hunger."

Of the new secretary, Rev. C. C. Merrill, who comes from the executive secretaryship of the national commission on missions, the organ of the American board of foreign missions says: "Dr. Merrill is known from coast to coast as a man of administrative sagacity, broad pastoral experience, high ideals and deep devotion."

* * *

Vermont Gives a Leader To Connecticut

On Feb. 1, Rev. W. F. Frazier, for 12 years secretary of the Vermont Congregational conferences, succeeded Rev. Sherrod Soule as executive of the Connecticut conference. The directors who released him said: "Dr. Frazier has been a most successful administrator and financier and won recognition throughout the denomination, with the inevitable result that he has been called to a wider field of service." Dr. Soule had served for 24 years. He says: "Nothing has been more heartening than to see the splendid advance made by the country church in Connecticut. As an institution in the town it has come to its own. Salaries have become more creditable. Pastors have improved in preaching and leadership. Automobiles have proved

BUY AT REDUCED PRICES
THOMAS INDIVIDUAL COMMUNION SERVICE

Send for SPECIAL OFFER at reduced prices. Makes purchase easy for every church. Trial free. Collection and Bread Plates.
Pastors' Sick Room Outfits, etc. Address
Thomas Communion Service Co., Box 495 Lima, Ohio

THE SHORT BIBLE

● **EDITED** by Edgar J. Goodspeed and J. M. P. Smith. ". . . unquestionably an alluring book. . . . The brief introductions to the several books are fine examples of distinguished scholarship expressing itself concisely and clearly."—W. E. GARRISON in *The Christian Century*

● **SELECTED** for our times. "An abbreviated edition without losing any values."—*Cincinnati Post*

● **TRANSLATED** for better understanding, using the text of the famous American Translation.

● **ARRANGED** in the probable order in which the various books were written.

● **PRINTED** as a modern book.

An ideal volume to read—or to give—this Easter season $2.00

The University of Chicago Press

Speaking to the Conditions of Today

Remarkable new story, based upon Biblical higher criticism, showing how social conditions like those around us were the motive power in evolution of monotheism. A book for entertainment and study, commended by leading scholars and clergymen.

By the Waters of Babylon

A Story of Ancient Israel
By LOUIS WALLIS

$2.00, from booksellers, or
The Macmillan Co.
60 Fifth Ave. New York City

a boon. Family attendance is more regular and district fellowship has developed."

* * *

Hearings in Massachusetts on Pending Amendment

Apparently a mere enabling act, the "Child Labor amendment" has surprising power to stir up feeling and line up conservatives and progressives. At the hearings in Boston last week, Committeeman P. J. MacDonald put the issue clearly: "None of us favors exploitation of children, but many are apprehensive about the length to which congress might go with the power granted." Pres. A. Lawrence Lowell cleverly appealed to this apprehension: "The opportunity of thousands to earn their way through college might be destroyed." Cardinal O'Connell and other Roman bishops renewed their opposition, which seems to be due to their fear of any extension of federal authority over education. But Catholic laymen, like John J. Cummins, bluntly asserted that a majority of their church in the state favor the amendment, taking faith and morals, but not their political opinions, from their ecclesiastical superiors. Robert Amory, head of the NRA textile code, warned that unless the amendment were adopted, that industry would have to migrate to states with lower standards. Prof. James H. Sheldon pointed out that neither state legislatures nor congress, when it assumed that it had the power to regulate child labor, had ever considered such absurd regulations as the opponents profess to fear.

* * *

Signs of Reaction Against Legal Liquor

Robbins B. Stoeckel, director of Yale university's research bureau of highway transportation, a national authority on the subject, said Feb. 7: "The great increase of automobile accidents is due to the availability of liquor which has not heretofore existed. Enforcement is not enough. Let there be published a weekly list of jail sentences for operating under the influence of liquor. This will intensify public disgust."

Last year the town of Harvard, Mass., voted by a majority of 20 to license sale of beer and wine. This aroused the temperance people, who, under the leadership of a retired minister, Rev. C. F. Hersey, formed a protective society. Its first two meetings were addressed by the president and superintendent of the Massachusetts Anti-saloon league. At the town meeting on Feb. 6, beer license was rejected 172 to 132, and "taverns" 203 to 95. Where a large proportion vote, such results may be gained. But in North Adams, only 6 per cent went to the polls, and liquor won. In Lexington, license carried by only 7 votes! Page Paul Revere!

* * *

And So Forth

The Hartford, Conn., Times observes: "There is a noticeable swing from so-called modernism back to orthodoxy. Deprivation of material possessions has caused man to draw upon his inner sources. The frequent repetition by President Roosevelt of his faith in the spiritual, and the willingness of the people to trust him as a leader out of the wilderness of blighted materialism, are indications of this."

The Connecticut commissioner of labor, Joseph W. Tone, says: "I am glad to acknowledge the debt that this department owes to the clergy of this state. Due to their vigorous support, this department was able to pass more social legislation during the last session of the legislature than has been passed during the past 30 years."

At a meeting under the auspices of a committee on social relations in the First Church of Nashua, N. H., Dr. L. Foster Wood of the Federal council discussed the causes of family unhappiness, and Sec. K. C. MacArthur of the Massachusetts federation of churches presented the case for the eugenic control of the race and sterilization of the unfit.

After the death, two years ago, of Dr. Lucius H. Thayer, his widow, Mrs. Helen R. Thayer was elected president of the New Hampshire Christian-Congregational conference, and persuaded to continue a second year. She is now succeeded by Rev. James F. English of First church, Manchester.

At the convocation week of Bangor (Me.) theological seminary, Prof. H. H. Farmer spoke, at the "quiet hours," of "God as living, as consuming, as forgiving." Prof. W. E. Hocking discussed "Non-Christian Religion" and "Why Need Missions Change?" Dr. George A. Buttrick, of Madison Avenue Presbyterian church, New York, lectured on expository preaching, and Prof. Odell Shepard, of Trinity college, Hartford, on "Emerson, Man, Thinker, Preacher."

E. Tallmadge Root.

Dr. Burrows to Teach Biblical Theology at Yale

Dr. Millar Burrows, for several years head of the department of biblical literature at Brown university, has been appointed as Winkley professor of biblical theology at Yale divinity school. From 1930 to 1932 Dr. Burrows was engaged in teaching and research in Palestine, being director of the American school of oriental research at Jerusalem the second year of his service there.

Rabbi Urges Revival by Jews and Christians

Speaking last month before an audience of Methodists, Jews and others at First Methodist church, Los Angeles, Rabbi Edgar F. Magnin, Jewish leader of that city, said: "Let's have a revival—Jew, Catholic and Protestant. It's time for us to stop fighting each other and stand together on our common platform. . . . Let's make the church a thing of force and power, a shrine and not an institution."

Dr. Ewers Will Soon Complete Quarter-Century at Pittsburgh

Rev. John Ray Ewers, staff correspondent of The Christian Century, will complete his 25th year as minister at East End Christian church next September. During his pastorate about 2,400 members have been received into the membership of East End church.

Dr. E. E. Turner Now Lecturing in America

Rev. Ewart Edmund Turner, head of the American Institute in Berlin and pastor of the American church, interdenominational, and staff correspondent of The Christian Century, is now on a speaking tour in the United States. During the period from March 1 to the end of May Dr. Turner will preach and lecture in Boston, Philadelphia, Utica and Syracuse, N. Y., Ann Arbor, Delaware, O., Indianapolis, Chicago, Minneapolis, Duluth, Milwaukee, Pittsburgh and other cities. Dr. W. E. J. Gratz, of the Epworth Herald, 740 Rush Street, Chicago, has in hand the matter of arranging engagements for Dr. Turner during his three days in Chicago, April 20-22, and following May 7.

Lutherans Repudiate Silver Shirts and Hitlerism

A spirited denial of the claim by W. D. Pelley, leader of the Silver Shirts, American anti-semitic, anti-Catholic organization, that Lutherans are backing the movement, is made in a recent issue of the Lutheran Witness. "In the first place, the American Lutheran church is by no means friendly toward Hitler and his suppression of civil liberty. . . . In the second place, the type of propaganda which Pelley wages against the Jews is so unreasoning in its charges, so diabolical in its hatred, so ferocious in its demands for social, political and financial ostracism of the Jews, that no Lutheran, no Christian should have a share in this movement."

Lectureship on India at Hartford Seminary

Dr. Nicol Macnicol of Edinburgh has accepted the invitation of the Kennedy school of missions at Hartford seminary to hold a lectureship on India for the year 1934-35, according to an announcement by Pres. Robbins W. Barstow of the seminary foundation. In this lectureship Dr. Macnicol succeeds the late Dr. George W. Brown. For over 30 years a missionary of the United Free Church of Scotland, stationed in Poona, Dr. Macnicol understands thoroughly the life and thought of India. He was for three years secretary of the National Christian Council of India.

Yale Prize Paper Denounces Nationalism

The Buck memorial prize, offered each year at Yale, has been awarded this year to Jonathan Bingham, son of Senator Bingham of Connecticut. The winning essay was entitled "Enlightened Materialism." Denouncing national pride as the stumbling block in attempts to eradicate war, Mr. Bingham maintains that this will not disappear for years, and suggests that national pride be directed toward outlawing poverty. He declares that if a nation is ambitious for the welfare of its people, it will condemn war as disastrous to that welfare.

Dr. Smith of Los Angeles May be Proposed for Moderatorship

Rev. Herbert Booth Smith, of Immanuel Presbyterian church, Los Angeles, received the unanimous vote of Los Angeles presbytery as its first commissioner to the coming general assembly. Rev. Robert Freeman, speaking in favor of the motion, stated that Dr. Smith will probably be proposed for the moderatorship.

Dr. Jefferson Author of Fellowship of Prayer "Daily Devotions"

Dr. Charles E. Jefferson is the author of the daily devotions of the Fellowship of Prayer for this lenten season. This manual includes a scripture reading, a meditation and a prayer for each day. This movement for the observance of Lent as a special period for the deepening of the devotional life is sponsored by the Federal council, the national Y councils and other organiza-

tions. The booklet may be secured at 3 cents each (25 for 50 cents), from the Commission on Evangelism, 287 4th avenue, New York.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Carolina

(Janet Gaynor, Lionel Barrymore) (Fox) Charming production in southern setting and atmosphere. Barrymore notably fine as sentimental, befogged old veteran living in past, and Henrietta Crosman as proud, penniless old aristocrat, both vainly fighting son's charming romance and marriage with fine northern girl.

For A: Excellent. For Y: Excellent. For C: Doubtful interest.

Devil Tiger

(Pseudo-jungle-thriller) (Fox) Naive hash of newsreel jungle shots, seeking continuity by feeble plot, mediocre cast, and travelogue talk stuck on here and there. Extraordinary animal fights—all draws. Child and woman dragged along on hunt increase horror and thrill. Effects largely faked.

For A: Futile. For Y: Useless. For C: By no means.

Girl Without a Room

(C. Farrell, C. Ruggles) (Para) Honest, naive young American art student in Paris meets unconventional heroine in supposed "bohemian" surroundings. They room together accidentally, then fall in love, finally marriage. Rest of action slapstick, often absurd, labored as comedy and stupid as satire.

For A: Mediocre. For Y: Not desirable. For C: No.

Hi, Nellie

(Paul Muni, Glenda Farrell, Ned Sparks) (Warner) Excellent newspaper yarn, less overdrawn than usual, of a gingery managing editor demoted to writing "Heartthrobs" column. Graveyard-gangster-detective complications follow thick and fact—hero solves all at one fell scoop and regains job. Clean, funny, fast, exciting.

For A: Fine of a kind. For Y: Very good. For C: Probably good.

I Am Suzanne

(Lillian Harvey, Gene Raymond) (Fox-Lasky) Distinctly novel, wholesome, fanciful comedy. Heroine, a stage dancer, and hero, son of famous puppet-making family, long kept apart by hero's infatuation for his puppets, which become a large and important part of the action. Much of it charming, but too long.

For A: Novel. For Y: Good. For C: No.

Midnight

(Sidney Fox, O. P. Heggie) (Univ.) Guilty verdict in murder trial. As murderess goes to chair, jury foreman's daughter deliberately kills a man. Conscientious father would give her up but district attorney for reasons decidedly obscure "proves" she did not do it. Badly distorted motivation, effect dubious.

For A: Depends on taste. For Y: By no means. For C: No.

Son of Kong

(Pseudo-jungle-thriller) (Fox) Heavy, grotesque adventure stuff, rehashing King Kong with same stunt photography, same weird island of prehistoric monsters, with terrific destruction by earthquake of both island and Kong's son for climax. Probability of no importance. Thrills at all costs. Naive.

For A: Crude. For Y: Inane thrills. For C: Too exciting.

Best Recent Films for Family:

Christopher Bean	Midshipman Jack
Alice in Wonderland	Sons of the Desert
Mr. Skitch	This Side of Heaven

Films of Special Interest to Adults:

If I Were Free	Queen Christina
Gallant Lady	Eskimo
Nana	I Was a Spy

BOOKS RECEIVED

The Idea of National Interest, an Analytical Study of American Foreign Policy, by Charles A. Beard. Macmillan, $3.75.

Church and State in Latin America, a Study of Politico-Ecclesiastical Relations, by Lloyd Mecham. University of North Carolina Press, $4.50.

The Horizon of Experience, a Philosophy for the Modern Man, by Delisle Burns. Norton, $3.50.

The Life of Christ, by Vaughan Stock. Holt, $2.00.

Outline Addresses for the Three Hours Devotion, by Marcus Donovan. Morehouse, 85 cents.

The Concept of a Limited God, a Study of the Philosophy of Personalism, by Rannie Belle Baker. Shenandoah Pub. House, Strasburg, Va., $3.00.

"Distinguished Service" and other Talks given in the Fourth Marines Church at Shanghai, China, by Joseph Howard Brooks. New Mission Press, Shanghai, $1.00.

German Family, by L. C. N. Stone. Bobbs-Merrill, $2.50.

They Had Their Hour, by Marquis James. Bobbs-Merrill, $2.75.

Manhattan Love Song, by Kathleen Norris. Doubleday Doran, $2.00.

The Riverside New Testament, a Translation by William G. Ballantine. Houghton Mifflin Company, $1.00.

Recent Political Thought, by Francis W. Coker. D. Appleton-Century Co., $4.00.

The Path of Prayer, by Dhan Gopal Mukerji. Dutton, $1.00.

The New Church and the New Germany, by Charles S. MacFarland. Macmillan, $2.25.

The 20th Century Quarterly

MAKES BIBLE STUDY INTERESTING!

That is one reason why thousands of classes throughout the country use this *"red-blooded"* quarterly

Just a few of the reasons for its

SUCCESS

Its Prime Purpose is the Building of Character

Information as to "Bible facts" is important—and this Quarterly is notably successful in imparting such facts; but it is the conviction of its makers that the one thing needful, in these times, is the growing of lives that are truly Christian.

It Is Not "Musty," but Breathes the Spirit of Today

None of the dead and useless "filling" from ancient commentaries in this Quarterly! It faces the problems of youth and adults today; it tells of the hopes of the new time—with its League of Nations, Peace Pacts, World Court—its prevailing note is the note of world brotherhood.

It Is Vital and Vigorous

Too many quarterlies are dull, plodding, uninteresting. The makers of the 20th Century Quarterly are awake to new issues; they are sympathetic with adult and youthful Christians as they face modern problems.

It Is Non-Sectarian

The 20th Century Quarterly does not strive to teach the peculiar tenets of any denomination, but strives to rise above these in order that the great things of religion may be stressed.

« The 20th Century Quarterly treats the International Uniform lessons in fresh, up-to-date, interesting fashion. It is adapted for the use of Adult classes—Young People's classes—Home departments »

EDITORIAL STAFF

Thomas Curtis Clark, Editor

Department Editors

John R. Ewers, Pittsburgh
Albert Buckner Coe, Oak Park, Ill.
Herbert L. Willett, Jr., Washington, D. C.
Roy L. Smith, Los Angeles
John Timothy Stone, Chicago
Stanley I. Stuber, Clifton Springs, N. Y.

ASK FOR FREE SAMPLE COPY, AND INTRODUCE THIS QUARTERLY INTO YOUR SCHOOL APRIL 1 . . . . . .

The 20th Century Quarterly,
440 S. Dearborn St., Chicago

Send me free sample of your Quarterly.

My name_____

Address_____

Who says it?

"Traditional religion has had a viciously unwholesome preoccupation with the 'wholesome.' The church has read too exclusively the contents of its own Sunday school library."

Who says it?

"Literature acts as an open window into the sanctuary, through which the screams of life, its wails, its fighting cries, its hollow revelry, come in to mix with the 'Peace, perfect peace' of the hymnbook."

Who says it?

"The sticky sentimentalities which have dripped from the morning radio, from the lips of an 'optimist' who calls himself Cheerio, have had more than a faint resemblance to the gospel intoned in many sanctuaries."

Who says it?

"But yesterday the word of Mencken might have stood against the world; now lies he low with few so poor to do him reverence."

HALFORD E. LUCCOCK !!!!!

Who says it?

"Both Dreiser and Sherwood Anderson had about the same penetration into economic realities as that of a good Boy Scout."

In his remarkable new book

CONTEMPORARY AMERICAN LITERATURE AND RELIGION

TO BE PUBLISHED ON MARCH 10th
$2.00

See next week's Christian Century for full announcement!